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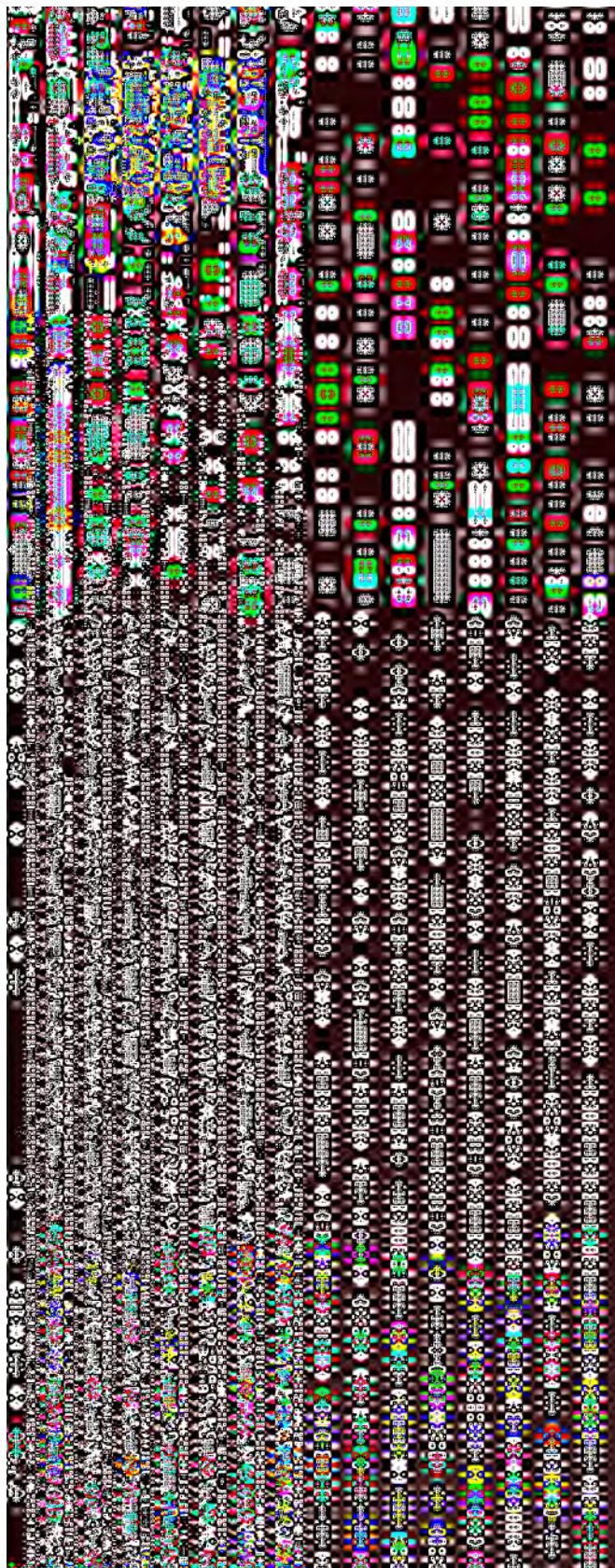
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The Struggle for the „Hebrew Language in Palestine“

ISSUED IN GERMAN

BY THE

ACTIONS COMMITTEE OF THE ZIONIST ORGANIZATION

Translated for the
FEDERATION OF AMERICAN ZIONISTS
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THE STRUGGLE FOR THE HEBREW LANGUAGE

The events of the past three months (November, 1913—January, 1914) have precipitated the Jewish people into a conflict over the Hebrew language.

On the one side in this struggle is Palestine, the new Palestine, active, energetic, confident of its future. Its live city population is on this side, the whole of its educated class, the laborers and settlers in all the Jewish colonies, the school-teachers, sober-minded men of experience who have devoted their lives to the revival of Hebrew, and their pupils, young people eager to live a Jewish life in the spirit of their models. It is the side that is upheld by the Zionist organization, which stands solid on this issue, ready for any sacrifice.

On the other side are the leading personages in the *Hilfsverein* of the German Jews.

Dr. Paul Nathan, head of the *Hilfsverein*, is mainly responsible for the policy of that body. He placed himself in opposition to the clearly expressed will of the people of Palestine, and in a pamphlet of his entitled "Palestine and Palestinian Zionism," he bitterly attacked the Zionist movement and its responsible representatives.

To us this great struggle signifies more than a mere polemical controversy with Dr. Nathan. The best way, in our opinion, to defend ourselves is to show objectively what the revival of the Hebrew language in Palestine signifies for the whole of Judaism and Jewry, what role it plays in the development of education in Palestine, and how the conflict over the school system has arisen.

The best answer is the truth.

The struggle over the Hebrew language has assumed a particularly acute character in Germany. There the opponents of Zionism have united into an anti-Zionist alliance, which finds no methods too base to use in fighting Zionism. Dr. Paul Nathan and

Dr. James Simon have allied themselves with this "anti-Zionist Committee," and put their signatures to the statement against Zionism which that Committee published in the advertising columns of the German dailies.

Such methods of warfare cannot, however, deter us on our part from conducting the campaign for Hebrew with clean weapons. Zionism need not resort to these methods of the desperate. Pure and strong, it can afford to disdain them.

THE REVIVAL OF HEBREW

When in 1880 Eliezer Ben Jehuda, then living in Paris, published an article in the Hebrew paper in Jerusalem, *Ha-Haba-zelet*, demanding the use of Hebrew as the language of intercourse at least in the Talmudic schools in Jerusalem, the editor commented: "Of course the author is right. Only, as they say, it is a 'pious wish.'" But Ben Jehuda was not content to let it remain a pious wish. In the first place he insisted that Hebrew should be spoken in his own household. Then in 1882 he went to live in Jerusalem, where he rigidly adhered to his rule of speaking nothing but Hebrew. His example was the more readily followed as Hebrew met a natural need of the Jews in Palestine. Here came Jews from all parts of the world requiring a language in common; and Hebrew was the only one in which each could understand the other. Ben Jehuda now showed that it was necessary to convert this "universal, auxiliary" language into the language of ordinary intercourse. Since Hebrew at that time did not possess a vocabulary rich enough for the needs of everyday life, Ben Jehuda created new words, or, rather, he searched the whole of Hebrew literature for words that could be adapted to common usage. The outcome of his work was the first large comprehensive dictionary of the Hebrew language, the *Thesaurus totius hebraicitatis*, now being published by Langenscheidt in Berlin. It was in the same spirit that J. M. Pines had previously, in 1879, agitated for the establishment of Hebrew colonies.

From a few private families this tendency spread to several associations—B'nai B'rith of Palestine, for example—which made it a principle that nothing but Hebrew be spoken at their meetings and sessions. Numerous communal institutions also adopted the

practice of having the speeches delivered at their meetings in Hebrew alone.

Yet it was chiefly the new schools in the cities and colonies that were destined to pave the way for the adoption of Hebrew as the language of the Jews in Palestine.* It was highly important for the development of Hebrew in Palestine that the schools became more and more imbued with the principle of training the children to its use in conversation and employing it exclusively or partly as the medium of instruction in all branches. In the case of the older children, who understood Hebrew, even if they had only a book knowledge of it, it was comparatively easy to accustom them to its familiar use. Greater difficulties presented themselves with the younger children. For them the so-called "ibrit be-ibrit" method was invented. The first to present it in text books were some of the teachers in Palestine, among them Isaac Epstein and David Yellin. By this method the little children are taught Hebrew, not through translation, but by the consistent use of the language itself with the aid of object lessons.

In Hebrew as a living language the pupils received instruction in general as well as Jewish subjects. At first, it is true, progress was not great. The children came to school from homes where Yiddish or Ladino was spoken, so that Hebrew had to be conveyed to their minds as a new language. Since the schools exercised no essential influence upon the families, the children reverted to their mother tongue in their homes.

This became less of a difficulty when Hebrew Froebel kindergartens were instituted and children as young as three and four were reached. Here the little ones, with no language as yet coming ready to their tongues, hear nothing but Hebrew. The teachers talk, sing, play, dance with them, all in Hebrew. Within two or three months they begin to speak it, and since they spend nearly the whole day in the kindergarten, they learn no other language and are even obliged to use it at home with their parents and relatives. Thus, as a matter of fact, the young exert a great influence upon the parents. For who does not love his child enough to try to reply to it in the language it understands?

The kindergartens produced Hebrew rhymes and songs, and through the children and their songs Hebrew penetrated to the

* The question of the development of education will be dealt with later.

Jewish masses in Palestine. Thus the Hebraizing of Palestine has proceeded apace, which a few conscious nationalists, beginning with the family of Ben Jehuda down to the teachers of the Hebrew gymnasium in Jaffa, had striven for devotedly and had finally realized.

Hebrew once more became the living tongue of the Jews in Palestine, the medium of their daily intercourse. It also became a language of modern civilization. The young people of Palestine to-day are thoroughly Hebrew. Hundreds of Jewish children from Palestine and other countries are trained in the gymnasia of Jaffa and Jerusalem and in the schools of the colonies, and our ancient language is made the basis for a synthesis of Jewish and modern culture. The necessity of taking account of the Hebrew language is recognized even by non-Jews. The Austrian post office in Palestine issues printed notices in Hebrew, and the German consul in his official trade report of the German industries recommends that the Germans make use of Hebrew in conducting their publicity campaigns, as was being done in behalf of industries by other countries.

Since there are more than 50,000 Jews in Palestine that understand Hebrew, Hebrew literature and the Hebrew press there have made prodigious progress. There are Hebrew dailies and weeklies. There are juvenile, pedagogical, agricultural and medical periodicals in Hebrew. There are Hebrew publishing houses fairly well equipped and Hebrew libraries freely used. Even lectures and dramatic productions are given in Hebrew. All of which indicates clearly the pulsating spiritual life that has arisen from the revival of the Hebrew tongue.

This unparalleled growth is the result of a combination of practical elements, ideal elements, and a conscious national will.

The effect of the revival of Hebrew in Palestine has already been felt beyond its boundaries. In the countries where there are large masses of Jews, the Hebrew language began to renew itself several decades ago. To be sure, it was never in reality a dead language. Until a hundred years ago in Germany and about thirty years ago in Russia, it was a self-understood matter with a large majority of Jews that all business transactions, book-keeping and correspondence be carried on in Hebrew. That there have been Hebrew dailies in Russia for more than twenty-five years is a well-known fact.

For those who do not understand Hebrew it would be futile to recount the names of the numerous poets, novelists and essayists who have contributed to the wealth of Hebrew literature in our day. The renown of only a few of them has as yet penetrated beyond the circle of Hebrew readers, not because the others lack merit, but because those who might be expected to interpret the Hebrew poets and scholars in other languages have until now failed to concern themselves with the fate of modern Hebrew literature. Nevertheless, there is at least one man who has become known among a large number of German, French, and English-speaking Jewish readers, Ahad ha-Am, the clear, keen thinker and brilliant stylist, of whom a non-Jew, the well-known professor of philosophy Masaryk says, that the knowledge of his work is indispensable to a comprehension of present-day Judaism. The poems of Bialik have also been translated, into German, Russian and Italian. Another fact of significance is that the Hebrew literature of to-day possesses a large number of translations of the modern classics of other languages. Frischman has rendered Nietzsche's "Thus Spake Zarathustra," into Hebrew, and Hauptmann, Tolstoy, Hamsun have appeared in Hebrew in whole or in part. In Jaffa, a publishing house, Yefet, has been established solely for the purpose of issuing translations, while the publishing house Turgeman in Odessa has issued in Hebrew the juvenile classics of all the nations.

Though the development of neo-Hebraic literature began in Russia, it finds its mainstay and its future in Palestine. Years ago, a Hebrew author, Brainin, wrote a melancholy sketch, "In the Nursery," in which he showed how his own children talked and played in a strange tongue. They pressed their father with questions and pleaded with him not to write in Hebrew, a language they did not understand. He concluded the sketch with the sad lines: "Life has gone against me. I or life—who will conquer—?"

Brainin lived outside of Palestine. All over the world, life is opposed to Hebrew, and the only way it can maintain itself is by constant conflict with the demands of the times. In Palestine, however, it does not come into conflict with the demands of life; on the contrary life demands it. There it can and will develop, and its development will benefit the Jews of other lands. Whether we, who are outside of Palestine, shall or shall not speak Hebrew, we must at least, if we wish to remain Jews, understand Hebrew;

and the understanding of Hebrew will be made the easier if there is a strong Hebrew community in Palestine.

Our teachers and rabbis will go to Palestine to learn Hebrew as a living tongue, just as intending French teachers go to France to learn French, or intending German teachers go to Germany to learn German. The Hebrew high school of the future will place in the hands of our students powerful spiritual weapons with which to meet attacks on Judaism. Thus, the future leaders of our community will become acquainted in Palestine with a live, vital, energetic Judaism; and what they learn there will prove to be a blessing to the Jews everywhere else. Palestine will become a spiritual center for the Jews all over the world, and the spiritual unity of our race will once more be established.

EDUCATION IN PALESTINE

Before proceeding to a presentation of the events of the last months, which witnessed the struggle for and against the use of Hebrew in the Palestinian schools, let us look back upon the development of the educational system in Palestine. Such a retrospect is necessary for the comprehension of the tendencies that determined its course and have led to the present conflict. These tendencies have existed in Palestine since there has been modern education there, and are to be explained by the attitude that the various organizations maintaining or subventioning schools in Palestine took to the development of Jewish settlement in Palestine in general.

The various types of schools as they came into existence did not do away with and supplant the preceding type. In other words, the establishment of modern schools, better adapted to the modern development of the country, by no means caused the disappearance of the earlier schools. The course of events was different. Alongside the antiquated kind arose a newer, relatively better sort of school, which in consequence of its greater value, both from a national and a pedagogical point of view, gained greater and greater importance, while the old-fashioned schools, although they continued to exist, quickly lost influence. By the law of inertia the superannuated schools held their ground. In some places in fact their number by no means diminished, but they lost in prestige

when the educated modern Jews of the productive class in the city and country no longer entrusted their children to them. On the other hand, they themselves could not remain uninfluenced by the progress of educational development and were obliged to reform their methods, even though slowly, in accordance with the conquering tendencies.

As long as the entire life of the Palestinian Jews was founded upon the Halukah, sole supremacy was maintained by the Hedarim, Yeshivot and Talmud Torahs. Pedagogically, these schools of the ultra-orthodox were a matter of grave concern, especially the Sephardic institutions, which took as their model the Arabic school, the Kutab.

To this very day the old-type school is represented in Palestine. According to the figures of Dr. Jacob Thon in the *Palestine number of the Welt*, October 17, 1910, there are in Jerusalem alone nearly 200 teachers and approximately 4,000 pupils in such schools. About 2,500 pupils are of Ashkenazic and about 1,500 of Sephardic, Yemenite, Persian and other Oriental descent. In the remaining cities of Palestine there are about twenty schools of that sort.

To the *Alliance Israélite Universelle* belongs the credit of having established the first modern schools in Palestine. It maintains schools in Haifa, Jaffa, Jerusalem, Safed, Saida, and Tiberias, with about 2,000 pupils, in addition to an agricultural school in Mikweh Israel. The English branch of the Alliance, the Anglo-Jewish Association of London, conducts the girls' school, the Evelina de Rothschild, in Jerusalem, with about 300 pupils.

To many thousand Jews in the Orient, especially Sephardic Jews, the Alliance through its schools opened the sole path to education and knowledge. Its influence and authority, therefore, among the Jews of the Orient are very great.

Yet we cannot close our eyes to serious mistakes made by the *Alliance Israélite Universelle*. Throughout the Orient, as well as in Palestine, it has been its policy to educate its pupils with the one object in view, of being able to make headway in any country whatsoever. For that reason it paid only slight attention to the conditions peculiar to a given country. The desire to find better use for the French they have learned, in addition, of course, to economic causes, provides the explanation why so many of the pupils raised in the Alliance schools emigrate from Palestine. In its

educational system the Alliance has not been governed by the policy of rooting the Jews in the soil. Naturally, that is highly detrimental, especially in Palestine, since instead of strengthening Jewish settlement there and making of Palestine a country of Jewish immigration, it tends to produce Jewish emigration. That is why the Alliance schools, in spite of their undeniable services, have not succeeded in winning the sympathies of the nationalist Jews who work for a future. Individual observers, like Dr. Elias Auerbach of Haifa, in his "Palestina als Judenland," see signs of a change in the Alliance schools toward the strengthening of Hebrew. Let us hope their signs are not deceptive.

It must not be supposed that those who have been working for the creation of a nationalist Jewish population, among them the Zionists, have waged warfare against the Alliance schools. All they have done is to subject them to criticism, with the sole object of improvement. Rather than carry on conflicts, the nationalist Jews have preferred to support those schools, and secure popularity and general acceptance for those organizations which have been introducing a new, better sort of school system.

The first organization to do this was the *Hilfsverein der Deutschen Juden*, the leaders of which in Berlin are Dr. Paul Nathan and Mr. James Simon. We were as willing to admit the merits of the *Hilfsverein der Deutschen Juden* as we were to admit the merits of the *Alliance Israélite Universelle*. But when it became evident that the very basis for our and Palestine's friendly attitude had vanished, we were obliged to support Palestine in its struggle against the school system of the *Hilfsverein*. We should not have withdrawn our sympathy and our moral support, which as the *Hilfsverein* well knows is very valuable, had we not received proof that in its Palestinian schools it had abandoned its previously proclaimed principles, which until recently had determined the development of its educational system. The *Hilfsverein* went far wide of the mark when, in its last official reports and in the published statements of its leaders, it pointed to the recognition it had formerly received from the Zionists as well as others.

This earlier recognition can serve only as proof that our attitude to the *Hilfsverein* and its schools never was, nor is, governed by petty party interests. We always knew that the *Hilfsverein der Deutschen Juden* was by no means à Zionist organization, that

its work in Palestine was not for the support of Zionist endeavors. Yet we acted in the confident belief that the Hilfsverein would continue to uphold the policy it had pursued at the start. We felt convinced it had learned enough from the history of the Palestinian population not to fall back into the errors against which it itself had fought, the rapid rise of its own schools in Palestine being due to its successful fight against these very errors.

We were deceived, and we shall see to it that from now on the education of Palestinian Jews is not directed along wrong lines.

It would be well to give a brief sketch of the history of the Hilfsverein schools in Palestine, which, as was said, once received our recognition and support.

The *Hilfsverein der Deutschen Juden* was established in 1901. It recognized the fact that if a great Jewish organization is actually to take care of the future of Judaism, it cannot content itself with merely collecting funds, however efficiently, for unfortunate Jewish victims of catastrophes. Impressed with the significance of the Orient for the future of the Jews, it directed the greater part of its activities to the Jewish population of the Orient, especially Palestine. In clearly expressed opposition to the *Alliance Israélite Universelle*, it began work, particularly in Palestine, on the principle that it must adapt itself to the wishes and needs of the native population. In conformity with that principle, its program for the Palestinian schools devoted more and more attention to Hebrew. It was aware that the Babel of Oriental languages was a serious disadvantage to a good education, and a single language is indispensable as a medium of instruction. It asseverated that it found Hebrew to be the most fitting language for this purpose: it was the living language of the people, it was well adapted for use in the Palestinian schools, it supplied the vital need for a single medium of intercourse among the entire Jewish population. It further recognized the fact that in following out this principle it was serving the wishes and needs of the native population. In their public statements, the leaders of the Hilfsverein acknowledged the difficulty of absolutely applying their principles, but they did not doubt of success, for they had confidence in the ideal and practical considerations that had led to the revival of the Hebrew tongue.

For years Dr. Paul Nathan himself took every occasion to proclaim these principles. The following passage occurring in a

speech delivered by him in Frankfort-on-the-Main, is taken from the sixth report of the *Hilfsverein der Deutschen Juden*:

It must be our task to elevate the Jews that have already settled in Palestine, and we must not only listen to the dictates of our heart, but also let our intellects speak, so that we prevent the Jews in the Orient from swelling the great flood pouring westward to America. We must, therefore, create for them the possibility of living in better conditions than hitherto. . . . For the further development of the Jews in the Orient it is necessary to raise the level of their intelligence by improving education. In the mixture of languages among the Oriental Jews—German, Spanish, Persian, Arabic, Moroccan, etc.,—a single language as the medium of instruction is necessary as the basis of instruction. And that language is Hebrew. Hebrew, be it understood, is no longer a dead language in Jerusalem. The Austrian post office publishes announcements in Hebrew, and the Turkish post office issues postal cards with Hebrew imprint. In the country schools Turkish or Arabic is still taught along with Hebrew, but no European language, since that would only provide incentive for emigration.

On page fifty of the same report, which was presented at the general convention of the *Hilfsverein der Deutschen Juden* on March 29, 1908, it is stated expressly:

Here we will only briefly refer to the main policies that have guided us in the establishment and development of our schools. Since the investigation made by Dr. Nathan on the spot, they have constituted our permanent program.

The Hilfsverein organizes its educational institutions according to the needs and wishes of the people for whom they have been created.

The unshakable foundation of Jewish life in Palestine, as in the whole Orient, is fidelity to tradition, abiding by the ancestral belief to be transmitted to one's children and children's children. Those schools which do not give the young the spirit of this spirit will not take root in the Orient.

Very recently this spirit created a means for its expression in the Hebrew language, and Hebrew naturalized itself with astounding rapidity. In Palestine it became a living language, deriving its force as such from two strong sources, the practical need for a medium of understanding among the polyglot Jewish communities, and religious and national idealism.

The problem of converting this newly arisen language into an instrument capable of use in literature and science will in time be solved by the same forces that have led to the revival of the language.

These were the principles the Hilfsverein proclaimed. These were the principles that led it to adopt Hebrew in its schools, above all its kindergartens. In these Hebrew was immediately introduced as the exclusive medium of instruction. The practical reasons for this step were stated in the report of the Hilfsverein for the year 1907.

Hebrew, in fact, has developed into a living language. It is the language of instruction in the kindergartens and even to some extent in the schools, not only in the religious but also in the secular branches. Since a single language is a practical need in instruction and in the children's intercourse with one another, and since some of the children bring a fair amount of previous knowledge of Hebrew to school with them, it proves to be the most natural language of intercourse for children who are a conglomerate of Ashkenazim (home language Yiddish), Sephardim (home language Ladino), Yemenites (home language Arabic), Moroccans (home language an Arabic dialect), Persians, Caucasians, and immigrants from Bokhara. In this way the great difficulty of instructing such varied elements together was overcome. Beside this practical advantage, it possesses high moral value in the case of the Orient.

The fact that the Hilfsverein kindergartens, in which Hebrew is the exclusive language of instruction, remained undisturbed by the recent conflicts, is absolute proof that the struggle was wholly for championship of the Hebrew language and is by no means to be construed as action against the Hilfsverein. The other schools were affected because in them Hebrew was not the exclusive language of instruction and because—this is the main point—recent experience has shown that the tendency in those schools led not to further Hebraizing, but to de-Hebraizing; and the essential thing is, not the teaching of this or that subject in Hebrew, but the fundamental object of the whole system of education. Ahad ha-Am, whose authority cannot be denied, says in an article published in the January number of *Ost und West* on the language question in the Jewish schools in Palestine:

There is one point on which I should like to lay particular stress because I consider it the point upon which the whole question hinges, and as yet not enough light has been thrown on it. At bottom the question is one not of detail, not of the language in which this or that subject is to be taught. It is a question of the endeavor to liberate Hebrew instruction in Palestine from the influence of the foreign spirit inevitably produced by a foreign language. This very endeavor is a fundamental of importance, one of the most valuable spiritual possessions that we have acquired in Palestine. To what extent it has been realized and when it will attain its goal, are to be sure important questions, but not essential questions. The main thing is, that the tendency continue to operate, and that it strike ever deeper roots in the minds and souls of the people. Where a vital tendency prevails, there it evokes vital forces, which convert the tendency into deed. In the end the unceasing exertion of these forces overrides all obstacles and reaches the goal—whether sooner or later, whether step by step, or all at once, makes no essential difference.

Now, then, for some time, the Hilfsverein schools have been lagging behind other excellent educational institutions in regard to the use of Hebrew. The girls' school of the so-called *Odessa Comité*, the seminary for women teachers in Jaffa, which is subventioned by the *Odessa Comité* and by the Zionist organization, the orthodox Tahkemoni school in Jaffa, and above all the Hebrew gymnasias in Jaffa and Jerusalem, all prove that the use of Hebrew as exclusive language of instruction is feasible even in advanced schools, and leads to excellent results pedagogically. At the same time, there is no falling off in the thorough acquisition of European languages.

The history of the Hebrew gymnasium in Jaffa is particularly instructive in this respect. At the beginning of 1906 after preparatory courses had been conducted about a year by a trained pedagogue, a number of Palestinian teachers and educators formed a union, called *Agudat ha-Gymnasiah*. It set itself the task of establishing and maintaining a Hebrew gymnasium. In a few months, two classes were opened. Within the next few years, the gymnasium, in spite of unusual difficulties, made rapid progress. One of the demands of its curriculum was that all subjects be taught in Hebrew. Experience in this field, to be sure, was limited. There were no text books in Hebrew, and in many of the branches there was at first an insufficient terminology. The teachers were obliged to compile their own material and put it into a form suitable to the conditions peculiar to Palestine. All these obstacles were overcome, even the financial obstacle, and the curriculum was carried out.

There are now eight classes in the gymnasium with a total of 700 students. Not only are Hebrew and the Jewish branches taught, but also the regular secular subjects, mathematics, the natural sciences, general and commercial geography, etc. The languages taught are German, French, Turkish, and Arabic, which are of value for commercial purposes. Above the fifth class the school is divided into two sections, one corresponding to a German gymnasium and the other to a *Realschule*. Special attention is paid in the curriculum to the conditions and needs of the country. A graduate of the *Realschule* is prepared to enter the university, that is the Polytechnicum, and the diploma of the gymnasium is recognized by European and American universities. Twenty-three

students left the school this year, some of whom registered in the universities of Constantinople, Berlin, Paris and New York. *America*

The Hebrew gymnasium in Jaffa, having the most comprehensive curriculum of any school in Palestine, proves that there are no valid reasons against the practicability of Hebrew as the sole medium of instruction in the Palestinian schools, even in the higher schools. Then there can certainly be no objection to the use of Hebrew in the more elementary schools.

It may be the Hilfsverein did not intend from the start to use Hebrew to the fullest extent possible as the language of instruction in the more advanced schools. Perhaps it thought it was obliged for practical reasons alone to use Hebrew exclusively in the kindergartens and partially in the higher schools. Perhaps it recoiled from the development when the strong tendency toward the complete Hebraizing of all schools in Palestine manifested itself. However, we will not investigate the motives that may have caused the reversal of its earlier policy.

Here the question to deal with is one of facts, not motives.

And the fact is, no matter how much the *Hilfsverein der Deutschen Juden* disputes it in its various publications, and no matter how decidedly Dr. Paul Nathan denies it in his pamphlet "Palestine and Palestinian Zionism," there has been a change in the policy of the Hilfsverein. Within recent years, Hebrew as the medium of instruction in the schools has been pushed into the background.

4. SUPPRESSION OF HEBREW IN THE SCHOOLS OF THE HILFSVEREIN

In his pamphlet on "Palestine and Palestinian Zionism" Dr. Paul Nathan brings out the following fact:

The *Hilfsverein der Deutschen Juden* attempted to build up a uniform system of education in Palestine. This system met with the unqualified approval of the Zionists. The basis of this system *never*—I emphasize the word *never*—has been shifted in regard to instruction in Hebrew. The number of hours allotted to the Hebrew language has never been curtailed.

As proof of the fact that until recently the Zionists were wholly in accord with the Hilfsverein, Dr. Paul Nathan quotes

from Dr. Tschlenow's "Five Years' Work in Palestine." A statement of the Hilfsverein dated January 5, 1914, turns the same quotation to the same account. Dr. Tschlenow, however, at that very time published a statement in the *Welt* (no. 3) showing at length that his observations in Palestine had been made two years previously, and that since then Palestinians, chiefly teachers, had repeatedly called his attention to the fact that in the meantime Hebrew had been pushed into the background in a marked degree in the schools of the Hilfsverein.

It is by no means necessary to adduce this statement as proof that the recent tendencies of the Hilfsverein have been matter of observation in Palestine not only within the last few weeks. At first, to be sure, it was only a few persons accurately acquainted with school conditions in Palestine who spoke of this increasing tendency to set Hebrew aside. The voices of warning, however, grew ever louder, until in the summer of 1913 official announcements were made which the *Hilfsverein der Deutschen Juden* should not have failed to heed, since they came from those who are the most competent judges of the school question, from those whose position and opinion have always been highly valued by us Jews—the teachers.

In August of 1913 the general convention of the Union of Palestinian Teachers took place in Jaffa. More than one hundred teachers from all parts of Palestine participated. The convention went very thoroughly into the question of the conditions in the Palestinian Hilfsverein schools, and pointed out the marked tendency to set Hebrew aside in favor of German. Many teachers sharply criticized the Hilfsverein schools in which Hebrew had to yield more and more to German. Nor was this the criticism of only a minority. It was the conviction of the whole body of teachers, one-third of whom were teachers in the Hilfsverein schools. Proof of this is the resolution adopted in the course of the debate over the Hilfsverein schools, published in the *Welt* (1913, no. 39).

The following resolution was carried with only four dissenting votes:

The fundamentals of our national education demand that all subjects be taught in Hebrew. The convention, therefore, makes it obligatory upon the members of the Teachers Union to fight with all their power against instruction of secular subjects in a foreign tongue.

The four dissenting votes were directed only against the second part of the resolution.

The Jewish teachers in Palestine, who have dedicated their lives to the national ideal, to the welfare of the Jewish people, did not base their resolution upon vague suppositions and ungrounded hypotheses. They knew the facts, and the whole of Palestine knows the facts, of which the responsible leader of the *Hilfsverein der Deutschen Juden*, to conclude from his pamphlet, has no knowledge. Instead of using our own arguments to controvert Dr. Nathan, we will quote several paragraphs from the circular published by the Palestinian Teachers Union the end of January, 1914. Consider these paragraphs in connection with his statement that the policy of the *Hilfsverein der Deutschen Juden* never shifted its ground—Dr. Nathan emphasized the word *never*—in regard to the use of Hebrew in the schools.

When we see that so large a number of teachers have given up the work of which they grew to be so fond in the schools of the Hilfsverein, we must come to the conclusion that their resignation was not a sudden determination resulting solely from the well-known decisions of the Kuratorium. The teachers of the Hilfsverein had long been complaining of the tendency, becoming daily more manifest, to repress the use of Hebrew in the schools of that organization.

Two years ago, during the winter semester of 1912-1913, Dr. Braver had been teaching pedagogy, geography and history in Hebrew. Director Ephraim Cohn then issued an order that the examinations in the pedagogical branches should be given in German, and for that reason the reviews before examinations must not be conducted in Hebrew. Since Dr. Braver was unwilling to make the change, Mr. Ephraim Cohn and Mr. Weinberg conducted the review in German. The same thing was repeated in regard to history instruction. At Passover in 1913, when the hours to be allotted to each branch were being laid out, Director Cohn demanded of Dr. Braver that he teach German, geography, history and pedagogy wholly in German. Dr. Braver finally expressed his willingness to conduct the review in German; but Mr. Cohn insisted on its use from the very beginning and declared Dr. Braver could not continue to teach unless he consented. Finally geography and history in the third class, which Dr. Braver had formerly taught in Hebrew, were transferred to Mr. Press, who was to conduct the instruction in German.

In the second class, in the middle of the summer semester, the director had Dr. Weinberg give the review of geography and history in German, subjects that Dr. Braver had been reviewing in Hebrew.

In the highest class (the selecta), pedagogy was transferred to Dr. Weinberg, who, after a short transition period, as the result of the regular

establishment of German as the language of examination, no longer taught at all in Hebrew.

Two years ago Mr. Hammerstein of Germany was the teacher of mathematics in the Seminary, and in several classes gave instruction in Hebrew. Last year he was succeeded by Dr. Hebroni; and Dr. Hebroni, although a native Palestinian who had attended the Seminary in Jerusalem, was obliged by the management to deliver his lectures on mathematics exclusively in German, notwithstanding the fact that his use of it was imperfect, and that he was far more fluent in Hebrew. In the Lâmel School in the fifth and sixth classes only arithmetic was taught in German. In the seventh and eighth classes the natural sciences were taught for half a year in Hebrew, the other half in German. The remaining sciences were taught exclusively in German.

Instruction in gymnastics was given to all classes in German. Until last year there were two directors in Jaffa, one of whom was responsible for instruction in the Hebrew branches, while the other was the teacher for German. This year, however, sole responsibility was lodged with the German teacher.

These are a few definite facts. In many instances there was a noticeable tendency to make the same changes from Hebrew to German, although Mr. Ephraim Cohn, the representative of the Hilfsverein and responsible director of its educational system, would not allow the matter to come to open conflict when the teachers did not show compliance. Much, however, could be put through in secret, since the Hilfsverein, as a matter of fact, had not established a consistent curriculum in its schools in regard to this matter of the language of instruction, but permitted itself on occasion to be governed by supposedly practical considerations.

That the teachers of the Hilfsverein were not content with the course of affairs, and that even the pupils were clearly conscious of the tendency in the Hilfsverein schools, is proved by the attitude taken by these same teachers and pupils, also by the memorials that they presented to Dr. Paul Nathan. But of this open conflict more later.

Probably the main responsibility for this development in the Hilfsverein schools lies with Mr. Ephraim Cohn, upon whose one-sided reports the leaders of the Hilfsverein relied. Nevertheless the leaders in Berlin could not have been wholly in the dark in regard to the sentiment in Palestine.

Dr. Schmarja Levin, who spent a number of months in Palestine in the interests of the Jewish Institute for Technical Training, had ample opportunity to become acquainted with conditions

there and the dissatisfaction they produced with the new system. But until the eleventh hour he hoped that it would become apparent, at the adoption of the curriculum of the Technicum and its intermediate school, that the responsible leaders of the *Hilfsverein der Deutschen Juden*, Mr. James Simon and Dr. Paul Nathan, who represented the Hilfsverein in the Kuratorium of the Technicum, were not pursuing the policy of forcing aside the Hebrew language in Palestine and standing in the way of its admirable development.

Not so, however. The decision reached at the session of the Kuratorium made the trend clear beyond doubt.

Thus, the fight over the language of instruction in the Technicum is vitally connected with the fight over the language of instruction in the Hilfsverein schools.

THE JEWISH INSTITUTE FOR TECHNICAL TRAINING IN PALESTINE

In Haifa at the foot of Carmel already rises the proud structure that is the creation of the Kuratorium of the Jewish Institute for Technical Training in Palestine. It is meant to house the Technicum and the intermediate school attached to it, which were to be opened in April, 1914. Both the Jews of Europe and America took active part in raising the funds for this great work, which is of extreme importance for the future of Jews in the Orient and should redound to both the profit and the honor of all the Jews throughout the world. Zionists and non-Zionists, democratic organizations, and individual Jewish philanthropists, all combined to work for this institution.

So far the greater portion of the sums raised have been contributed by Russian and American Jews. The nucleus of the amount needed was given by the family of Wissotsky in Moscow, who donated \$107,500. Other contributions were \$105,000 from Mr. Jacob H. Schiff of New York, \$5,000 from Mr. Julius Rosenwald of Chicago, and \$2,500 from Mr. Karpas of Ekaterinoslay. The Jewish National Fund donated the ground, valued at \$20,000. In addition a number of scholarships were established: in America, ten at \$250 each for ten years by Mr. Rosenwald; fifteen at \$250 each by the American lodges of the B'nai B'rith; and seventeen by various individuals and organizations. In Germany twelve

scholarships were collected. Mr. James Simon contributed \$25,000 and Dr. Paul Nathan made over to the Technicum the income from the Cohn-Oppenheim foundation, the disposition of which had been placed in his hands, and which came to about \$3,250 annually. Wissotsky also established a scholarship in the name of Ahad ha-Am.

These figures show that Russia and America took the larger part in the material advancement of the Technicum. The contributions of the Wissotsky family entitled them to six votes in the Kuratorium. It must be distinctly borne in mind that it is not to the Hilfsverein, but to an independent Kuratorium, that the credit belongs, both morally and in fact, of establishing the Technicum.

Dr. Schmarja Levin entered entirely into the service of the great idea of erecting by the concerted effort of the Jews throughout the world a technical school for the Jews of Palestine, the students of which trained in the Hebrew spirit to be excellent technicians would, on leaving, be able to render important pioneer service, above all in the Orient, in Turkey. To Dr. Levin's devoted endeavors in various parts of the United States are to be ascribed the majority of the American contributions and scholarships. He delivered about fifty addresses on the necessity of a Hebrew Technicum in Palestine. His propaganda was based wholly on the belief that the Technicum would be highly valuable in the development of Hebrew culture. For this question of Hebrew culture lively interest was manifested in America and—it is scarcely necessary to say—Russia. Both in the East and in the West great hopes were entertained that it would have a strong influence on the preservation of Judaism in the world.

America received nine votes in the Kuratorium, the management of which was placed with the representatives of the *Hilfsverein der Deutschen Juden*, chiefly Mr. James Simon and Dr. Paul Nathan.

From time to time in their "Report for the *Hilfsverein der Deutschen Juden*," these managers gave accounts of the progress of the work being done for the Technicum. Attention, therefore, must be paid to the seventh report of the Hilfsverein presented at its general convention on March 28, 1909.

Dr. Schmarja Levin's services in behalf of the new undertaking were particularly great. He aroused the sympathies of American Jewry both for

the technical institute in Haifa and, in a large degree, for the entire work of education in the Orient. This is of extreme importance. We are sincerely grateful to Dr. Levin for his devoted and successful activity.

We are not making a collection of the tokens of recognition received by Dr. Levin. Neither Dr. Levin himself nor the Zionist Organization, of which he is one of the leaders, has any such ambition. We quoted the above for another purpose. The thing of importance to us is that most valuable sympathy and active support were won for the Technicum through the idea for which Dr. Levin stood, that the Technicum, if it is to be of use to Judaism, must serve Hebrew culture, that the Jewish Technicum must be a Hebrew Technicum. It was only with this idea in mind that he and the Zionist Organization could take interest in its establishment. It was also only upon this assumption that Dr. Schmarja Levin, Dr. E. W. Tschlenow, and U. Ginsberg (Ahad ha-Am) belonged to the Kuratorium.

Upon the urgent request of the Kuratorium itself, Dr. Levin went to Haifa in 1912, while the Technicum was being built. Although he was no expert in architecture or construction, he nevertheless was able to be of assistance in the erection of the building and bring it nearly to completion.

All this time the curriculum of the Technicum and the intermediate school had not been definitely determined. Again and again the executive committee of the Kuratorium in Berlin deferred decision in regard to the extent to which to satisfy the demand for Hebrew as the sole language of instruction. That it should be such had been the assumption of the great majority of those who had helped toward the realization of the work. Otherwise they would not have joined in the undertaking. Again and again, Dr. Levin sent urgent representations from Palestine to the Kuratorium, asking it finally to decide upon Hebrew as the language of instruction in the Technicum and the intermediate school. In vain. Equally in vain were the urgent pleas of Dr. Tschlenow and Mr. Wissotsky sent on April 8, 1913, as well as the efforts of Mr. U. Ginsberg, who for two years had kept trying to obtain a definite decision in favor of Hebrew, and was always met by hesitations and delays.

At length, on October 26, 1913, the Berlin session of the Kuratorium of the Technicum, which was to decide the question, took place. The American Curators were not present. The session

was stormy. Ahad ha-Am, Dr. Levin, and Dr. Tschlenow demanded that the Kuratorium adopt the rule that Hebrew be the exclusive language of instruction in the intermediate school attached to the Technicum. The feasibility of such a rule, they said, had been amply proved by the Hebrew gymnasia of Jaffa and Jerusalem, in fact, by the entire development of the use of Hebrew in instruction in Palestine. As for the Technicum itself, they demanded that the position of Hebrew be preserved in principle by its use in the instruction of at least one scientific branch. This latter demand was a concession, to be sure, not in accordance with the wishes of the Palestinian Jews, who wanted no compromise, even in the Technicum. But Ahad ha-Am, Dr. Levin and Dr. Tschlenow were anxious for some agreement to be made possible; and agreement, naturally, was possible only if the position of Hebrew be preserved in principle and no hindrance be placed in the way of its further development.

The demands of Schmarja Levin, Ahad ha-Am, and Dr. Tschlenow were refused, with only three votes in their favor. The Russian Curators, Wissotsky and Zeitlin, it is true, in principle agreed with their views, but voted with the managers of the Hilfsverein, because these, in case of the adoption of the demands of the three gentlemen, threatened to withdraw and create difficulties.

The rejected demands were worded as follows:

I. In the intermediate school Hebrew shall be introduced as the language of instruction in all subjects. German shall be the main foreign language taught.

II. In the Technicum, German shall be employed for the present as the language of instruction, but one or more general scientific and obligatory subjects shall be taught in Hebrew.

By these propositions, Ahad ha-Am, Dr. Levin, and Dr. Tschlenow showed that they desired nothing but to safeguard the rights of Hebrew in the Jewish institute. Even Dr. Paul Nathan in his pamphlet states that the upholders of Schmarja Levin's proposition were ready to allow German the widest scope as a foreign language. "They have repeatedly and expressly maintained that the curtailment of instruction in German was absolutely remote from their minds; that, on the contrary, they were quite willing to grant any desired number of hours to the teaching of German."

But this did not satisfy Paul Nathan and James Simon. They were pursuing a definite policy.

Their policy was made still clearer by the treatment accorded a new proposition for adjustment submitted by Professor Martin Philippsohn and Mr. Ludwig Schiff, who proposed that in the intermediate school at least two of the obligatory subjects, namely geography and history, should be taught in Hebrew.

To the minority, of course, the concession was not satisfactory. As for the majority, led by the representatives of the Hilfsverein, they would not agree to the use of Hebrew in the intermediate school even in a single branch, and rejected the proposition. It became very evident then whither the policy of Dr. Nathan and his colleagues was tending.

Dr. Nathan then proceeded to change completely the form of the Philippsohn-Schiff proposition. This is how he reworded it:

The management of the Kuratorium shall pursue the following course: to have universal history, geography, singing, gymnastics, writing, drawing, and the natural history of Palestine taught in Hebrew, insofar as this is desirable in the interests of the pupils and insofar as a suitable teaching force can be found capable of giving instruction in Hebrew.

Ahad ha-Am, Dr. Tschlenow, and Dr. Levin were not to be deceived by the recasting of the form of the proposition. Naturally they could attach all the less value to it as they realized by what policy Dr. Nathan and Mr. Simon would be governed in answering the question "in how far?" When Dr. Nathan saw that the three gentlemen were not to be misled by his clever rewording, he withdrew his proposition, which was nothing more than an empty form.

The majority at the session of the Kuratorium, after rejecting all other recommendations, adopted the following:

That in accordance with the development and importance of Hebrew in Palestine, the teaching of Hebrew be given a prominent position in the curriculum; that Hebrew be so thoroughly taught that the pupils be capable of studying Hebrew literature in the original texts and be able to use it in conversation; that ample provision be made for religious instruction.

In addition the following resolution was adopted:

As a guide for the solution of the difficult language question be the following resolved:

1. That an official language of instruction permanently obligatory in *all* branches of the institute be *not* introduced.
2. That Hebrew be given the most thorough cultivation, in accordance with the Jewish character of the Technicum.
3. That Arabic and Turkish be taught with sufficient intensity to enable the pupils to carry on social and commercial intercourse with the native population of the Orient and with the Ottoman authorities.
4. That the applied sciences be taught in German in order to connect the pupils, through the medium of one of the great languages of modern culture, with the scientific development of modern times.
5. That enough English and French be taught in the higher classes to enable the pupils easily to make their way in places where English and French are prevailingly used.

It is important to consider the first and fourth clauses together. An official language of instruction for all branches is not to be introduced. Yet German is set as the language of instruction in the applied sciences, the very subjects that give the institution its character. For the remaining branches the determination of a permanent obligatory language of instruction is excluded. That is why, very naturally, the Philippssohn-Schiff proposition did not suit Dr. Nathan and Mr. Simon. The Hebrew language was to play a Cinderella role. And the high-sounding words regarding the thorough cultivation of Hebrew cannot throw dust in anybody's eyes. It is absolutely ironical to resolve to teach so much Hebrew that the students will be able to study Hebrew in the original texts. Would one think of teaching Hebrew literature in any other language? Indeed, if the provision is to serve as proof of the Jewish character of the institute, one might with equal propriety call the Technicum an Arabic institute; for we hope there is no intention of teaching Arabic so badly that the students will not be able to converse in Arabic and read Arabic literature in the original texts.

These resolutions constitute the decision of the Kuratorium in regard to the language question. In such a Kuratorium, Ahad ha-Am, Dr. Levin and Dr. Tschlenow could not remain. On the same day they declared their withdrawal from it.

THE FIGHT FOR THE HEBREW LANGUAGE IN PALESTINE

It was no easy matter, as may readily be imagined, for the three men to leave the Kuratorium. Their feelings were expressed by Ahad ha-Am in an article in the January number of Ost und West.

My opinion has already been expressed by the step, two of my colleagues and I took in giving up our membership in the Kuratorium of the Technicum, when it adopted the well-known resolutions on the language of instruction. These resolutions, which relegate the Hebrew language to the limited field of Judaistic branches, runs directly counter to the basic principle of all our cultural work in Palestine. They are calculated to place the greatest hindrances in its way. Had I not felt this to be so, I should certainly not have turned my back on an institution in the building up of which I participated with particular devotion and to which for six years I dedicated a considerable portion of my time and strength.

Dr. Levin and Dr. Tschlenow shared his feelings.

What the Jewish population of Palestine did in response to the resolutions has furnished news items to the Jewish press of the world for months. The Welt, the official organ of the Zionist movement, every week devoted special columns to detailed reports and authentic accounts. As for the opposing side, it placed false, biased accounts misrepresenting the character of the language struggle in Palestine in a number of Jewish papers, and even in the general German press. At this point, therefore, it is well to review the chief events that took place in Palestine after the resolutions of the Kuratorium became known there.

We must first state a few preliminary facts.

For a long time the Jewish population of Palestine had been treated merely as the object of charity. The Jews supported various movements and individual institutions in Palestine because they were still accustomed to regard the land of our forefathers, the land where our race lived its great historic past, with a certain religious awe.

The religious love of Palestine was, and is, genuinely alive only among orthodox Jews, who surely have nothing in common with the *Hilfsverein der Deutschen Juden* and its work and institutions.

The national ideal, however, sees in Palestine more than the

land of the Jewish past. To Zionism Erez-Israel is the land of the Jewish future. We have never presumed to look upon our Palestinian brothers merely as co-religionists of whose life and fate our future is wholly independent. Our entire work has been permeated with the serious purpose of creating in Palestine the center of Jewish life. Its aim is to help our brothers in Palestine form a free Jewish life economically sound and culturally independent. We know that in our Palestinian work we are working for our own fate, for the future of the Jewish people, to whom we feel allied, not alone by the bonds of a reform, creed tinged by cosmopolitanism and fashioned upon the models of a non-Jewish environment. Philanthropic arrogance has ever been remote from our thoughts. With increasing joy and sympathy we watch the course that Jewish life is taking in Palestine, to the development of which our work and the work of our Palestinian friends contribute so much.

The *Hilfsverein der Deutschen Juden* managed, as no other organization before, to array against itself nearly the whole of Palestinian Jewry. Its procedure converted the struggle of the Palestinian Jews for the Hebrew language into a great struggle for liberty, in which the Jewish people fought with the utmost energy for the preservation of their spiritual freedom. What took place in Palestine was in reality a spiritual fight for liberty, a fight against ruinous tendencies that would make it impossible for Palestinian Judaism to develop its forces freely and fully. The *Hilfsverein der Deutschen Juden* wanted, in a measure, to lock into a spiritual ghetto both the Hebrew language and Palestinian Judaism, which had put its best energies into the revival of that language. But Palestine refused to allow the mark of inferiority for reasons of alleged expediency again to be branded on the Hebrew language and Hebrew culture. The fight against these tendencies ended in victory, and now it is ridiculous to denounce the conflict as having been instigated by demagogues and chauvinists. Throughout, it was conducted with such enthusiasm, such moral purity of purpose, that it is futile to ascribe to it the character of a few incidents, regrettable enough, to be sure, but not affecting the core of the matter.

We will let the events of the struggle speak for themselves.

Scarcely had the news of the resolutions adopted at the Berlin session of the Kuratorium reached Palestine, when protests went

up from all over the country, especially Jerusalem, Haifa, and Jaffa. The leadership in this protest movement was taken by the Teachers Union, the Merkaz ha-Morim, which was joined by the teachers of the Hilfsverein schools, who saw in the resolutions of the Kuratorium confirmation of the fact that the suppression of Hebrew was being carried on in the Hilfsverein schools according to a very definite plan.

In Haifa, Jaffa and Jerusalem great meetings took place. The Haifa meeting sent the following message to the Kuratorium:

At an open-air meeting held opposite the Technicum on Saturday afternoon, November 15, 1913, at three o'clock, a meeting largely attended by all classes of the Jewish population of Haifa, the following resolution was unanimously adopted, upon due consideration of the decision of the Technicum Kuratorium:

1. We, inhabitants of Palestine, find that from both a national and a practical point of view only one sort of Jewish school is justified to exist in this country, the sort in which Hebrew is the dominant tongue, since Hebrew alone has the power to unite the various elements among the Jews in Palestine.

2. To use a European language as the language of a Jewish school is to give that school a one-sided political character; which may be a source of serious harm to Judaism in Palestine.

3. The unanimous opposition of the Jews of Palestine to the decision of the Kuratorium is likely to endanger the life and development of the schools planned.

4. The meeting herewith announces its full confidence in the three members who resigned from the Kuratorium and thanks them for having represented the interests of the Palestinian Jews.

5. Accordingly, we emphatically and unanimously protest against the resolutions of the Kuratorium. We are determined to fight against them with all our might, and we hope that the majority of the Kuratorium will agree to reconsider their decision.

The signers of these resolutions were: the trustees of the Ashkenazic community of Haifa; the trustees of the Sephardic community of Haifa; the Dr. Paul Nathan Lodge of the I. O. B. B. of Haifa; the Carmel Lodge of the Order of Ancient Maccabees in Haifa; the Committee of the intermediate school of the *Hilfsverein der Deutschen Juden*; the Haifa branch of the general Palestine Organization; the Workingmen's Club of Haifa; the Haifa branches of the Poale Zion and the Ha-Poel ha-Zair.

Similar open-air demonstrations and other meetings were held in Jaffa immediately after the decision of the Kuratorium became

known there—in the Bet-Am, in the largest Sephardic synagogue, Kehillat Jacob, and in the garden of the Hebrew gymnasium.

In Jerusalem the demonstrations were unusually large. At the meeting in the Bet-Am there, Eliezer Ben Jehuda delivered a speech which is a pronouncement of historic significance, distinguished for its clearness and directness.

Other public demonstrations followed in Jerusalem. The Order of the Ancient Maccabeans, the workmen's associations, and great masses of the people gave utterance to their protest against the policy pursued by the Hilfsverein in its schools.

In the Jewish colonies there was also great excitement when the decision of the Kuratorium became known. Everywhere public meetings were called in which each colony as a whole took a stand. Protests were issued by Zichron-Jacob, Ekron, Merhawia, the Sephardic rabbinate, the teachers in the colonies of Southern Judea, Nes-Zionah, Be'er-Tobiah, Rishon le-Zion, Metulah, the teachers of lower Galilee, the Jewish organizations in Safed, Yesod ha-Ma'alah, Petah-Tikwah, and Milhamie.

All these voices raised in protest represent only a small fraction of the immense chorus which shouted out as one voice against the action of the Kuratorium. Yet, though only a fraction, they show clearly how the Jews of Palestine, who had been in such sympathy with the establishment of the Technicum in Haifa, reacted against the Kuratorium's decision.

At first the protests were directed exclusively against the decision. But the Palestinians sensed the connection between the conduct of the Kuratorium and the tendencies that had newly begun to manifest themselves in the schools of the Hilfsverein itself; and popular dissatisfaction with the changed method in the Hilfsverein schools, of which we have already spoken, now burst forth. Thus, the movement for the safeguarding of Hebrew rapidly passed into the schools of the Hilfsverein.

The students of the more advanced schools of the Hilfsverein in Jerusalem, the Teachers Seminary and the Commercial High School, young men with their critical faculties sufficiently developed to be able to pass judgment upon the method of instruction, memorialized the director in Hebrew. We give the following extracts from the memorial:

MEMORIAL OF THE STUDENTS OF THE HILFSVEREIN

. . . The students are of the profound conviction that the present manner of instruction in both institutes satisfies neither the management nor the students and is in need of reorganization. Not only is the position accorded to Hebrew unsatisfactory, but also instruction in the sciences and the German language is insufficient. Upon tracing the causes of the evil in an exhaustive consideration of the matter, we have come to the following conclusions:

According to the sentiment of the Jews at large and of the students themselves Hebrew in neither of the two institutes assumes the place due to it in advanced Jewish schools in Palestine. From the instruction now received in Hebrew the students will not be enabled in turn to teach it in the elementary schools nor to use it in business. Moreover, instruction in the general branches suffers from being imparted in a language unfamiliar to the students.

As a result, knowledge of the general scientific subjects is only imperfectly achieved, and even the German language suffers more than it gains, although the attainment of a thorough knowledge of German is the very thing for which the present arrangement was instituted. The reason is, that the unfitness of German as the language of instruction in the general scientific branches has aroused a certain opposition to German as such among the pupils. The fact that the endeavors of the management to give the pupils a comprehensive knowledge of German have entirely failed, even though the pupils are fully aware of its importance and usefulness, furnishes the best proof that the present system of instruction is all wrong. To us the chief evil seems to reside in this very method of teaching general subjects in German.

Hebrew is the language of intercourse of the students. They will have to use it whether they follow the profession of teaching or become business men. Not until all scientific subjects without exception are taught in Hebrew will the level of knowledge of that language be raised. At the same time better results will be attained in all other branches of learning.

Reorganization along this line cannot but prove beneficial to German, which is of great importance to us both as a language of modern civilization and as possessing a rich scientific Jewish literature.

We are convinced that after this new system has been introduced the attitude of the students to the German language will be entirely different. We are further convinced that the management will then have the complete assent of the students in increasing the number of hours allotted to the teaching of German.

Accordingly, the students at a conference recently held resolved to submit the following demands to the management:

1. Instruction in German shall be dissociated from instruction in the general branches—the association of the two works harm to both. It should be taught merely as a modern European language, as a subject co-ordinate with the rest of the curriculum, a thorough knowledge of which is indispensable.

2. The Jewish school system in Palestine must bear a distinctly Hebrew character. Therefore, all branches hitherto taught in German in both institutes should in the future be taught exclusively in Hebrew. To enumerate in detail:

History, geography, psychology, logic, and the history of education, which until now have been taught in Hebrew in only some of the classes, while the reviews and examinations have been held in German, should from now on be taught exclusively in Hebrew. It is an impossible state of affairs for the students of the Seminary to learn subjects in German which later they will be obliged to teach in Hebrew. The older Hebrew literature contains a wealth of works on philosophy and psychology, of which we should be deprived were we to learn psychology in German. Similarly, were we to derive our knowledge of pedagogy from German literature in the German language, we should be shut out from a knowledge of the old system of Jewish education.

The same principles and practical considerations dictate that mathematics, physics and chemistry should be taught in Hebrew.

What seems particularly conclusive is that there is an intimate relation between the language of a country and the study of its flora and fauna and general physical characteristics. These are the very things with regard to Palestine that we are to learn and teach. They are essentially national in character and so lie close to the hearts of the young students. Moreover, the Hebrew literature of all ages, from the Bible down to the latest poems of Tschernichowski, contains an abundance of plant and animal names, remaining unknown to us because the natural sciences have been taught in German.

All these demands, as expressed in the resolutions unanimously adopted at the students' meeting on Marheshwan 10, arise from our profoundest conviction. We beg the management to take them into consideration, and in the interests of a well-ordered system of instruction to give us a definite answer soon.

The director of both schools, Ephraim Cohn, did not grant the answer requested. In consequence there was a "walk-out" of the students both in Jerusalem and Jaffa. Details of this will be given later.

In the meantime Dr. Paul Nathan himself came to Palestine (November 25, 1913). It was hoped that his appearance upon the scene of events would lead to the clearing up of the situation and the allaying of excitement; that he would not suffer himself to receive only a one-sided account from those who were chiefly to be blamed for the course of affairs, but would take the trouble to make an unbiased investigation of the motives animating the greater part of the Jewish population, especially the teachers of the Hilfsverein, in their attitude of op-

position to the school system. Not so. Dr. Nathan relied upon the prejudiced information of his representative and absolutely refused to entertain any propositions from the other side. He insisted upon complete submission in all the schools, and declared the Hilfsverein could not treat except upon these terms. He would make no concessions. He also rejected the proposition of Mr. Disengoff, Mr. Hoofien, and Mr. Gluskin, men prominent in Palestine, to call a convention of the representatives of the various Jewish institutions with the view of ascertaining the people's real opinion. He was convinced that he thoroughly understood public opinion in Palestine, the signatures of some few "Hahamim" and rabbis having been produced and "representatives" of the workingmen and tradesmen having been introduced to him. He paid no attention to the information that the laboring men were working on the buildings of the Hilfsverein and that the tradesmen were agents and contractors who had business dealings with Mr. Ephraim Cohn.

The situation, far from improving, grew more acute. The Hilfsverein teachers handed him a memorial in the name of *all* the teachers of the Hilfsverein institutions in Jerusalem, demanding the use of Hebrew in the instruction of all scientific subjects.

We reproduce this memorial in order to show how peacefully and deliberately the "Zionist agitators," the "terrorist" elements in Palestine went to work to attain their ends. The document is of especial importance as Dr. Nathan and Mr. Simon tried to base their decision on pedagogical grounds; and here pedagogues themselves speak.

MEMORIAL OF THE HILFSVEREIN TEACHERS

Jerusalem, November, 1913.

Dear Dr. Nathan:

This memorial is sent to you in the name of all the teachers and principals of the Hilfsverein schools in Jerusalem. For years most of us have been active in Palestine; we have participated from the very beginning in the evolution of modern Jewish settlement here; from our personal observation, we are accurately acquainted with the conditions of the country. Our familiarity with the land and the people has led us to the unanimous conviction that Hebrew has a well-founded claim to be introduced as the language of instruction in all subjects taught in all schools of the Hilfsverein in Palestine.

On the strength of this conviction we decided at our teachers' meeting

to send a memorial to the leaders of the Hilfsverein, the founders of our school system; and we cherished the confident hope that the Hilfsverein, which has repeatedly asserted the aim of its school system to be the strengthening of the Jewish Yishub in the country and the prevention of emigration, will recognize the justice of our view. We shall consider the language question from all sides, and state the reasons that have led us to our conviction. We do so in the hope that the leaders of the Hilfsverein will heed the opinion of those to whom they have until now entrusted the interests of their schools, and who, for their part, have honestly endeavored to promote these institutions and help them attain their present high degree of excellence.

First of all we would state that we consider it an absolute necessity for a portion of the city children completing the elementary course to learn a European tongue that will enable them to get into intellectual and commercial touch with the civilized world and will broaden their views by a knowledge of its literature. If they study such a language at all, they should acquire complete mastery of it.

The question then is, in what way this object is best to be attained—whether in the natural, direct way of learning the language itself by giving it the necessary time and energy, or by an indirect method. If a language with which the pupils are not thoroughly familiar is used as the medium of instruction in various subjects, the result is a confounding of instruction in the subject itself with instruction in the language. The places a hindrance in the way of the child's intellectual development. From psychological, pedagogical, and national considerations, such a method must be condemned.

Under normal conditions the child entering school speaks a mother tongue which serves during his tutelage as the means by which he acquires all knowledge. He understands naturally what the teacher says to him. The teacher must develop his mental abilities and enlarge the field of his vision. In this case language instruction has only the one object, of enabling the child to express himself faultlessly both in speaking and writing. The child's spiritual harmony is not disturbed. He knows he possesses the language that will lead him rung by rung up the ladder of development. When the pupil grows older, and learns another language, he distinguishes between his mother tongue, in which he feels and thinks, and the foreign tongue, which he has learned for a definite, practical purpose.

In Palestine, where Jews from all countries of the globe have congregated and brought different jargons, a worse confusion of languages has arisen than anywhere else. To overcome this evil, the Hilfsverein did well to introduce Hebrew as the sole language in the kindergartens and the lowest classes of all its schools. As it is, every child learns Hebrew from its earliest years for religious reasons.

It would be natural if the same system were maintained in the upper classes; but that is not the case in our schools.

When the pupil reaches the classes where some branches are taught in German, both the teacher and the pupils find themselves in a difficult position.

The subject is not taught in a language which the pupil has completely mastered, but in another language, which he has just begun to learn and of which he does not possess sufficient knowledge.

Clearly, such instruction is not practical. It is necessarily forced and unnatural, since the teacher must be guided not by the requirements of the subject, but by the poor vocabulary of his pupils. The constant repetition necessitated by the pupil's imperfect understanding of the language results in loss of time and in lack of interest in the subject. No matter how much trouble is taken, the pupils acquire only hazy ideas, and so superficiality and sciolism are encouraged. The subject suffers by being taught in an unfamiliar language.

At the same time, it almost always happens that the teacher, who must have his mind fixed on the subject, cannot pay proper attention to the sort of language the pupils use. Thus, the pupils, especially those who speak the German-Jewish jargon in their homes, become accustomed to faulty expressions.

This alone explains the remarkable phenomenon that, in spite of all our efforts, we cannot get the pupils to acquire complete mastery of German.

The instruction of history and the sciences in a foreign language, instead of helping to a perfect knowledge of that language, only does harm by encouraging its slipshod use. Thus, the subject to be taught suffers through the language, and the language suffers through the subject.

The pupil also suffers. He is burdened, oppressed. So far from love of knowledge being fostered, the reverse is true. Nor can the pupil acquire genuine love of the language that has placed so many hindrances in his way.

The conditions arising when certain branches have been taught for a number of years in one language and then are taught in another, are very peculiar. There is no small loss of time and energy. All the technical expressions have to be learned anew, and the unity of the language of instruction in a given branch is thereby interrupted, that unity of instruction of the pedagogical necessity of which the president of the Hilfsverein himself recently spoke.

Der Hilfsverein der Deutschen Juden has always asserted that its activity is adapted to the needs and conditions of the different lands in which it works—a very valuable, important principle, showing refined consideration of the people in question. In the language problem, too, it is of course the purpose of the Hilfsverein to take into account the conditions among the Jews of Palestine. They are divided into various communities, groups and strata, though the division is not necessarily the consequence of deep-seated differences among them. It results chiefly from the number of languages employed, which hinders a common understanding between them in the simplest matters. Even in relation to the authorities we constitute communities and not a community.

The only way of overcoming this evil is by making Hebrew, which all regard as sacred, the one language of intercourse. After the great progress it has made within the last few years, it is the one language that has the chance of becoming the sole medium of intercourse.

That is the only method of eliminating the differences prevailing among the various strata of Jews in Palestine. It is high time for a union to be brought about between the Sephardic, Ashkenazic, Moroccan, Yemenite, and Bokharan groups, unless we would permanently constitute a negligible quantity in Palestine.

On the other hand, by spreading the use of different foreign languages among the masses, we should only be creating new lines of division.

There is imperious need in the land for good mechanics, small tradespeople, industrious peasants, modest, industrious wives and mothers.

While the goal of our endeavors is to strengthen the elements that hope to spend their future in the country, we are, as a matter of fact, creating an intellectual proletariat that will not take root in the land.

On this point a few statistics are enlightening. Of a hundred pupils entering the lowest classes of our schools, only twenty-five complete the course. The remaining seventy-five leave at an early age without having acquired a rounded education. To this larger number of our children a foreign language is of no use. In fact, it produces discontent among them and estranges them from their environment.

Consequently, though we are endeavoring to increase the number that will remain and take root here, we are, as a matter of fact, by our measures increasing the number of those eager to leave the country. With our right hand we destroy the work of our left hand. The system is still less to be recommended for the education of girls, who at present have no position in the business and social life of our country.

As for the Teachers Seminary, there is a particular reason why in it all branches should be taught in Hebrew. The teachers here trained are destined to teach in Hebrew in elementary schools. Now, if in the Seminary they do not acquire even a Hebrew terminology, they are by this very fact insufficiently equipped. Every teacher is then obliged to make linguistic experiments in his school. The result is confusion and distortion of the language.

Finally, we would emphasize that from our Jewish national point of view we see in Hebrew the most important factor in the realization of our Palestinian ambitions. Are we not striving to obtain a position in the land of our fathers worthy of our people? Do we not wish to enjoy the esteem and privileges of a nation sufficient unto itself? Or would we be satisfied to pass for a heterogeneous, polyglot crowd? We can become a homogeneous nation only if we substitute one language in place of the many dialects and jargons. That will be the sole way of converting ourselves from an inarticulate element into a stable, national element in Palestine.

The revival of the Hebrew language, therefore, is an ideal giving content to our life. Our schools must help in the advancement of this ideal in a still higher degree than heretofore.

Our children must know that they belong to an ancient civilized race, whose language enjoys high esteem in the civilized world. They must not receive the impression that our national speech is ill-adapted to the use of a civilized people. The school, therefore, should not hinder the development

of the Hebrew language. On the contrary, it should be the very first to serve in the Hebrew revival going on before our very eyes.

Nevertheless, the study of German will by no means suffer in the schools of the *Hilfsverein*. In fact, it will be cultivated more than before, and those pupils who expect to use German later on in life will be allowed to devote the necessary time and energy to its study.

But our children should receive their general education in *our*, in *their*, language.

As a result of these opinions, the outcome of many years' occupation with the school question, we have come to the following conclusion:

That Hebrew has a well-grounded right to be introduced into our schools as sole language of instruction in all branches.

We hope that the *Hilfsverein der Deutschen Juden*, which has contributed so much to the development of Hebrew through the establishment of kindergartens and elementary schools, will look with favor upon our opinion and our wishes as herein expressed.

In this way the *Hilfsverein der Deutschen Juden* will show the Jewish world in general, and Palestinian Jewry in particular, that it has been chosen by Providence to re-establish the language of our fathers in the land of our fathers during the renaissance of our people.

Respectfully submitted,

Signers for the Teachers Seminary: David Yellin, prorector of the Teachers Training School and the Commercial High School and instructor in the Lāmel School; Joseph Mejohas, A. M. Lipschitz.

Signer for the Edler von Lāmel School: Joseph Riwlin.

Signers for the Girls' School: Vera Pinczower, Principal of the Girls' School; Ch. L. Sutta, Principal of the Training School for Kindergartners.

Dr. Nathan refused to receive the representatives of the *Hilfsverein* teachers, but spoke to several individual teachers and declared himself against their demands.

In the meantime the attitude of the pupils and teachers in the *Hilfsverein* schools had become still clearer. In Jaffa, the pupils, with the consent of their parents, had left the *Hilfsverein* school, and the Jews of the town determined to establish a new Hebrew school. Thereupon all the teachers, with the exception of Mr. Halberstätter, went over to the new school.

In Jerusalem, where the *Hilfsverein* schools are under the direct influence of Mr. Ephraim Cohn, all the students of the Teachers Seminary had dropped attendance at the very beginning of the conflict, even before the arrival of Dr. Nathan, and announced that they would not resume attendance until the demand for Hebrew as the language of instruction should be granted.

The teachers of the Hilfsverein schools of Jerusalem were deceived in their expectation that Dr. Nathan would give them a satisfactory answer to their memorial. He would make no promise to accede to their demands. Then they sent him a communication signed by eighteen teachers, requesting a definite reply within four days and announcing their resignation in case their propositions were rejected. In the same communication, however, they stated their readiness in any case to continue in service for two months longer. They did this because Dr. Nathan had complained that the teachers of the Hilfsverein schools in Jaffa had left without notice.

The teachers may not be charged with having broken their contracts. They had tried repeatedly and always in vain to obtain contracts from the management of the Hilfsverein. Even David Yellin, prorector of the Teachers Seminary, with twenty-five years' service in the Jerusalem schools to his credit, had kept requesting a contract with no success.

The term of four days had not yet expired when Dr. Nathan and Mr. Ephraim Cohn entered into negotiations with the teachers that had not signed the communication for the re-opening of the Seminary, which had been closed after the walk-out of the pupils. The evening before the re-opening, a social affair was held at Mr. Cohn's house, to which the teachers with whom the negotiations had been conducted and about thirty students were invited. Police escorted Dr. Nathan to the house and guarded it the whole time the gathering lasted. What was the idea? To create the impression that violence was to be feared? Nothing had occurred to give occasion for such measures. Or was it hoped that these very measures would lead to disturbances? The next day, Tuesday, the Seminary was opened, and police surrounded the building "in order to protect the Seminary and the students."

Mr. David Yellin, prorector of the institution, did not receive an invitation to the re-opening, nor even announcement of it. Thirty pupils made their appearance, not a single one among them from the highest class.

Unfortunately, one of the students, carried away by his feelings, tossed a chemical through the window into a classroom, interrupting instruction. It was the ill-considered act of a boy, and far from approving, we regret and condemn it. But is it a deed for serious men to take seriously? There is every rea-

son to suppose that the students would have paid no attention to the opening of the Seminary had not the calling out of the police suggested that something of the sort was just what was expected.

The evening of the same day, so late that he could no longer send the information to the majority of his teachers, Mr. Yellin received a letter from Dr. Nathan, telling him that the language question and the resignation of the teachers were matters that would have to be decided at a meeting of the directors in Berlin, but that in the meantime, until a decision had been reached in Berlin, he assumed the responsibility of temporarily releasing the teachers from service. The only teachers whom Mr. Yellin had time to tell of this letter were Miss Vera Pinczower, principal of the Girls' School, and Mr. Sutta, the chief Hebrew teacher.

There was nothing in the letter warranting the construction that the dismissed teachers were to leave the pupils without instruction the very next day. Miss Pinczower and Mr. Sutta therefore decided to teach as usual the next day.

THE TENTH OF DECEMBER, 1913

The next day those events occurred which marked the crisis in the language conflict and lost to the *Hilfsverein der Deutschen Juden* whatever sympathy among the Jews it still retained.

After the teachers had begun to give instruction, Ephraim Cohn, accompanied by the German Consul-General and a number of policemen entered the school building and began to drive the teachers away.

Dr. Paul Nathan, in his pamphlet, described these events as follows:

In spite of their suspension [notice of which had been given the evening before in the letter to Mr. Yellin], the teachers in question the next day forced themselves into the schools of the *Hilfsverein* and tried by provocative language to induce the boys and girls to leave the institutions, an act in the eyes of the German law regarded as disturbance of the peace. Riotous conduct in front of the Lämle School of the *Hilfsverein* then alarmed the German Consul-General, who lived near by, and the Ottoman police. It required all the Consul's authority to induce the suspended teachers, both men and women, to leave the institutions; which mere tact and decency should have dictated to them.

Miss Vera Pinczower, former principal of the Girls' School

of the Hilfsverein, and now principal of the Hebrew Girls' School, gives a clear statement of the events as they actually happened, in a letter to the *Hamburger Israelitische Familienblatt*, the *Israelit* in Frankfort, and the *Welt*.

CONCERNING DR. NATHAN'S REPORT OF HIS TRIP

Jerusalem, January 18, 1914.

To the Editor,

Dear Sir:—In the name of the former teaching corps of the Hilfsverein, I should like to make the following comments on Dr. Nathan's report of his trip, which appeared in the last number but one of your paper.

His report bristles with misstatements. It completely misrepresents the events that occurred in the schools of the Hilfsverein during the critical period. Were I to attempt to correct all the facts in Dr. Nathan's report, I should have to rewrite it from beginning to end. Every word in it is a slap in the face of truth.

In this letter, however, I deem it my duty merely to protest against the manner in which the former teachers of the Hilfsverein have been attacked. They are the same men and women who until now figured in the annual reports of the Hilfsverein as models of pedagogical excellence and self-sacrificing devotion to duty. How is it possible that within a few days these very same men and women should have been transformed into breakers of contracts, disturbers of the peace, agitators and vandals? Nothing but anger and ignorance of the true facts could have put such words into Dr. Nathan's mouth. We, the teachers of the Hilfsverein, even those who remained in its service, permitted ourselves to entertain an opinion on the language question different from that entertained by the management. Years before the unfortunate decision was taken by the Kuratorium of the Technicum, we had begun to complain that in our schools the uniform Hebrew character, marking the schools established by the Palestinian population itself, was lacking. For instance, in the two upper classes of our Girls' School, beside the five hours a week allotted to the instruction of German, arithmetic was taught four hours a week in German, and history and geography four hours a week in German, making in all thirteen hours devoted to German. Despite this conspicuous preference of German at the expense of Hebrew in a Hebrew school, there had been talk latterly of increasing the number of hours in history and the sciences to be taught in German. Dissatisfaction with this state of affairs was frequently enough expressed in our teachers' conferences, and led to lively differences of opinion between Mr. Ephraim Cohn and myself.

When we nineteen teachers, men and women, the overwhelming majority of the Hilfsverein teachers in Jerusalem, in full consciousness of the importance of our cause, handed Dr. Nathan the memorial, we still placed faith in his freedom from prejudice and love of justice, and expected a fair decision. The presentation of our memorial had become a matter of neces-

sity, because popular excitement, especially among the pupils, threatened to make it impossible to keep up regular teaching unless there was a change in the language of instruction.

During the days following the transmission of the memorial, we teachers and other persons who had hastened for this purpose from Jaffa and the colonies, in personal interviews attempted to influence Dr. Nathan in favor of our propositions. The results of our various efforts were of such a nature as to inspire hope of an adjustment. And yet Dr. Nathan could declare that four days after the presentation of the memorial, Mr. Yellin used his position in the Lāmel School to win the pupils over to the new school—an unwarranted lie, since none of us were at that time even contemplating a new school. The sole purpose of Dr. Nathan's statement is to drag in the mire the name of a man of high moral and intellectual standing, who for the great cause had sacrificed the material fruit of twenty-five years' work. Indeed, everything was purposely done to put an ugly construction upon the lofty, sublime character of our movement for the Hebrew language.

Deceived in our hopes, we felt obliged to hand in our resignations on Friday, December 5. In doing so we agreed to remain two months longer, upon Dr. Nathan's expressed wish. For our part, we were ready to give up work immediately, in order not to lay ourselves open to the suspicion of making propaganda for the new schools to be established. For the recent events had made clear to us that a new Seminary and a new Girls' School with the exclusive use of Hebrew were absolutely necessary, although we thought the time when they would open was farther off than it actually turned out to be. As for the establishment of a boys' school, there had been no thought of such a thing until about a hundred children of their own accord left the Lāmel School on account of the suspension of their teachers.

At this point, I should like to recall to Dr. Nathan's mind a conversation he had with the leader of the colony Rehobot, Mr. Eisenberg, late Wednesday afternoon, December 3, 1913. Mr. Eisenberg drew Dr. Nathan's attention to the possibility of twenty teachers of the Hilfsverein resigning in case he refused to accede to the propositions in the memorial. This made a visible impression upon Dr. Nathan. "How can these teachers," he said, "suddenly, in the middle of the school year, leave hundreds of children without instruction?" Mr. Eisenberg replied that the teachers intended to remain two months after the handing in of their resignation. "That puts a different face upon the matter," said Dr. Nathan. "Then we shall have ample time to look about for other teachers." He expressed himself in the same sense to other people. That is why we deemed it our duty to remain loyal to the Hilfsverein until the very last moment.

Five days after we handed in our resignation, Mr. Yellin received the letter announcing our suspension. That was in the evening. The letter did not specify the time and manner of our suspension. So the next morning, Wednesday, December 10, we went to work as usual, little suspecting what the day held in store for us. I supposed that in the course of the day I should receive a communication from the management and

was prepared to yield to its orders. Imagine my astonishment, when soon after the second period, between nine and ten o'clock, the general secretary, Dr. Bernard Kahn, Director Ephraim Cohn, then the German Consul-General, and later three policemen, entered the class-room. There was complete quiet throughout the building. I rose from my seat. Thereupon my position as principal of the Girls' School of the Hilfsverein ended, a position which I had held for four years and a half, in which time I raised the number of pupils from one hundred and eighty to four hundred and fifty.

Not a single teacher offered a bit more resistance than I. None of them delivered a speech "inciting" the children to leave. In five minutes all of them had left the building. The only persons who remained were the larger number of the girls and myself, as I lived in the building. The girls were terrified and wept. They were shocked to see the teachers with whom they had worked for years and whom they had grown to love, driven away by armed force. Fear of the police kept them from venturing on the street. The men having no power over the children appealed to me to send them home. I said a few quieting words to them and got them to leave. Within the next five minutes the building was completely emptied save for the janitor and myself. Police guarded the entrance.

Thus the Hilfsverein dealt with its teachers, who had served it so self-sacrificingly; and this was the "disturbance of the peace" of which we were guilty.

There is as little truth to the statement that we broke our contracts as there is to the statement that we disturbed the peace. It is one of those numerous myths concocted by the management of the Hilfsverein to meet the need of the moment. It was impossible for us to break our contracts. Eighteen out of nineteen of us had no contracts. Mr. Yellin, although he had served twenty-five years in the Lämle School and had made every possible effort to obtain a contract, had never succeeded in getting the Hilfsverein to grant him one. My contract had expired on April 15, 1913. Though several months before I had called Mr. Cohn's attention to its expiration, he considered it superfluous to renew it. The younger teachers, former pupils of the Seminary, were all engaged without contracts.

In case my presentation of the matter still leaves any doubts, permit me to state one more fact. On Monday, December 29, I had an interview with the German Consul-General to ascertain his opinion of the happenings in the Girls' School after the suspension of the teachers. He admitted that his intervention had been unnecessary, as the teachers had showed no disposition to resist, and he concluded with these words, which I transcribe literally: "You may state that had I known what would happen in the Girls' School, I should not have come. Had I been able to foresee with my mind's eye what I later saw in actuality, I should not have appeared."

In a conversation held later with Mr. Yellin and Mr. Ben Jehuda, the German Consul-General confirmed this view of the conduct of the teachers in the Girls' School.

In conclusion I should like to make one more remark, that about

two hundred girl pupils of the Hilfsverein school followed us over to the new Hebrew Girls' School, of which I was made principal. Here we continue to teach German as a foreign language, and very carefully and thoroughly at that, in spite of the distinctly Hebrew character of our school.

I have attempted to rectify at least a portion of the untruths contained in Dr. Nathan's report, and hope I have contributed a little to save the honor of our much-abused colleagues. You would put me under profound obligation if you were to print this letter in your paper, and I trust you will do so, out of respect for the truth.

(Signed) VERA PINCZOWER,

Principal of Hebrew Girls' School.

Concerning the other events that occurred at the suspension of the teachers of the Girls' School, Miss Pinczower reports the following in the Welt of January 17, 1914:

The first class-room that Mr. Cohn, accompanied by the Consul and the police, entered was Mr. Guttman's on the ground floor. Mr. Guttman immediately stopped his work and merely said a few words of farewell to the pupils. It is these few words that are evidently referred to as the "inflammatory speeches" which the teachers are alleged to have made to the children. Mr. Cohn seized Mr. Guttman by his coat collar and tried to eject him by force. The Consul intervened to prevent violence. Mr. Guttman immediately left the room and a new teacher was put in his place.

No wonder that the children were greatly excited by the fearful scenes they witnessed, and instruction in the Hilfsverein schools was sadly interfered with. Are the suspended teachers to blame?

Since all the students and all the teachers had left the Teachers' Seminary and the Girls' School, the Teachers' Union in agreement with the teachers of the Hilfsverein decided to establish corresponding schools in Jerusalem. No plans whatsoever had been made for the establishment of a Hebrew boys' school.

For all that, Dr. Paul Nathan adduced as the one reason why nothing remained for him to do but forthwith to suspend the teachers the fact "that four days after the presentation of the memorial, Mr. Yellin had requested the pupils of the highest class of the Lämel School to go over to the new school to be established." In her letter, Miss Pinczower showed the untruth of this. Nevertheless, we think it necessary to let Mr. David Yellin himself make a statement regarding this charge given as the cause of the violent suspension of the teachers.

DAVID YELLIN'S STATEMENT

Jerusalem, Tebet 20, 5674.

In the report that Dr. Paul Nathan presented at a session of the Hilfsverein on January 4, is the following passage:

"From the fact that the gentlemen made an impossible demand, Dr. Nathan concluded that they did not care to come to an agreement, but merely wished to continue to work upon the minds of the pupils within the following months. This became especially evident when four days after the presentation of the memorial, Mr. Yellin requested the pupils of the highest class of the Lāmel School to go over to the school to be established. When this became known, there was, naturally, no other course to pursue than to suspend the teachers, and accordingly they were suspended the next day."

On reading these words I was filled with profound grief. I saw how far the hankering to be right at all costs can lead one and how little our prominent men scruple to publish untruths when they would whitewash themselves at another's expense.

When Dr. Nathan visited Jerusalem, I called on him, to explain my attitude in regard to the question of introducing Hebrew as the sole language of instruction in the Hilfsverein schools. If the Hilfsverein failed to adopt this principle, I said, I should be obliged in view of the general condition of the country and the unanimous opinion of the people to forego the privileges due to me because of my former activity, and give up all my hopes for the future.

"But," I added, "there is something even dearer to me than all this—my reputation. I know how my opponents will try to drag my reputation in the dust, a reputation acquired by a lifetime's work and a lifetime's pure endeavor. I know how they will try to detract from my personal honor. But I am ready to stake even my good name when it is a matter of duty toward the Jewish people."

I had in mind something that Mr. Ephraim Cohn had said. He had sent word to me that Dr. Nathan, who is well known throughout Europe, can use his tongue and pen to destroy a man.

I was well aware that something of the sort was hanging over my head. Nevertheless I little thought a prominent, respected man like Dr. Nathan, a man I had always held in high esteem, would without hesitation ascribe to me things utterly devoid of truth, and use those things as reasons to dismiss me in so insulting a way from an institution to which I had devoted twenty-five years of my life, and in which I had worked, therefore, long before Dr. Nathan began to interest himself at all in Jewish matters.

I wish therefore to declare publicly with all emphasis that the entire accusation is a fabrication out of whole cloth. The best proof of it is that in the local paper, Moriah, in which every possible charge has been made against each and every Hebrew teacher, no one as yet has found the courage to reproach me with any such thing; though the charge, having

been alleged as the cause of our dismissal, is essential in judging the merits of the school conflict. All the students of the highest class of the Lâmel School, a large number of whom have remained in the institution and have no reason to defend me, can bear witness to the fact that until the very last day of my activity as a teacher I did not breathe a word to them of the opening of the new school or mention the question of the language of instruction, or anything of a similar nature; but that, on the contrary, I did my duty to the end and attended strictly to the regular routine.

What is more, on Tuesday, December 9, 1913, the day of the re-opening of the Hilfsverein Seminary, I gave instruction as usual in the Lâmel School. It will be recalled that I as prorector and teacher of the institute was not informed of the re-opening, nor was I told to attend my regular classes that day. My feelings may readily be imagined. From the day of its foundation I had taken all conceivable trouble to promote its development and prosperity. Then, after ten years' successful activity, I was set aside without even being informed of my dismissal. (It was not until Tuesday evening that Dr. Nathan sent us the letter telling us of our suspension.) So on the day of the re-opening I taught as usual. One of the students came half an hour after the beginning of the lecture. I asked him why he was late. He was very much embarrassed, and finally replied that so and so, a fellow-student, had told him I should not teach in the Lâmel school that day. The students looked at each other significantly, and I realized they had already been informed of my dismissal. Nevertheless I acted as if nothing had happened, and said to the late comer, "You know that when a teacher is absent, a substitute takes his place." Then I calmly resumed instruction. At the close of the hour, when I was about to leave the room, the students suddenly came up to me and said, "Mr. Yellin, you still have some of our books." Even then, on observing that all the students had been informed of my dismissal, I restrained myself and merely said indifferently, "I will return your books." This is exactly what happened.

I find myself under the necessity of referring to the following fact, which is matter of common knowledge. It was not until Wednesday, December 10, the day on which the teachers were turned out of the Lâmel School, and a teacher whom Mr. Cohn would not permit even to take leave of his pupils, called to them: "Follow me, boys!"—it was not until that day that it occurred to any of us that a new boys' school would have to be opened. We knew the Seminary students were on strike and in case the Hilfsverein failed to yield, it would be necessary to found a new Seminary. We also knew that all the teachers of the Girls' School had decided to give up their positions should the Hilfsverein refuse to grant their demand for Hebrew as the sole language of instruction, and that therefore the necessity might arise also to create a new girls' school. But none of us thought of the possibility of opening a new boys' school, since only three teachers of the Boys' School had resigned, and two of them were only part-time teachers. So it is an actual fact that we never dreamed of founding a new boys' school. Consequently we could not have tried to

persuade the pupils to go to a school that had not even been planned. This "gift," dropped into our laps quite unexpectedly through the conduct of the Hilfsverein, occasioned us the greatest embarrassment, I must admit. We did not know from where we were to get teachers and money for the new boys' school.

Accordingly, let the Jewish public judge:

1. Whether the Hilfsverein or its representatives acted properly in letting me teach when the students had already been informed of my dismissal, and so making me ridiculous in the eyes of my pupils, who had the greatest esteem for me, and, I believe, still have, although they were taught to shout "revolutionists" at their teachers on the street.

2. Whether the leader of the Hilfsverein was right in so rudely insulting me by inviting all the teachers of the Seminary except myself to the re-opening of the institute and not even letting me know why I had been overlooked—conduct that provoked openly expressed indignation even from the teachers remaining for the time in the service of the Hilfsverein. Could not Dr. Nathan have written the letter he sent to me Tuesday evening a day earlier?

3. Whether, if other people perchance had misled Dr. Nathan and told him these things about me, it would not have been his duty to question me and find out whether the charge was just? Does he think that the precept *audiat et altera pars* does not apply to us benighted "Asiatics"?

Dr. Nathan adds in his report that the teachers in spite of their suspension forced themselves into the schools of the Hilfsverein on the following day (December 10), and it was necessary therefore to turn them out.

Now, if it had not been the gentlemen's intention from the very first to humiliate the teachers that had resigned before their pupils by driving them away in disgrace, and to show all the world that a scandal had taken place whereby the leaders of the Hilfsverein were obliged to call in the Consul and the police—if the gentlemen had not consciously had this object in view, then I ask: Why was the letter announcing our suspension sent to me late at night when it was impossible for me to inform all my colleagues? Why in that letter did not Dr. Nathan tell me that our suspension was to take effect immediately and that we should not have to go to school the next day? None of us could have had the faintest suspicion that students and men and women servants had been engaged in all haste to take our places as teachers. Why were the teachers first driven from the Lämle School? Why were the teachers of the Girls' School allowed to teach two hours before being expelled? If the management had arranged for the former teachers of the Girls' School to give up their office that day, why did it not send the new teachers there earlier in the morning? How could the teachers, even those whom I had been able to notify of their suspension the night before, have had the remotest inkling that they were not to come to school the next day when four hundred pupils were awaiting them, four hundred pupils for whose fate the management of the Hilfs-

verein did not concern itself until after the suspended teachers had been teaching for two hours?

Every rational person viewing the matter objectively must see from this, I think, that Dr. Nathan and the director absolutely did not wish the teachers not to teach on Wednesday. On the contrary, the very thing they had in mind was to expose all the "revolutionary" teachers before their girls and boys and give the pupils a thorough object lesson in what happens to such insubordinate teachers, so that the idea of following their teachers should not occur to them.

This is the only psychological explanation of the events of that historic Wednesday. If, to the annoyance of those who originated the wily plan, the outcome was entirely different from what they expected; if, in spite of their enlistment of all possible forces from the outside, the very contrary of what they had striven for was effected; if the expulsion of the teachers from the Lämél School resulted in a hundred pupils quite unexpectedly leaving the school on that day; if it resulted in a panic breaking out in the Girls' School at the appearance of the police and all the girls fleeing from the school; if the consequence of all this was that the number of boys and girls in our new schools rose considerably, then the Hilfsverein must attach the blame to themselves and their abortive "policy." It will not do for them to make others responsible for it.

I am profoundly sorry to have to concern myself now with matters of this sort, when forsooth I have much more important things to do—now that our new national school system needs to be established and developed. Yet there are times when one is obliged to act against his will. May the future have no more such times in store for me.

(Signed) DAVID YELLIN.

This is the true picture of events as they happened in Jerusalem. They will never be wiped from the memory of Palestinian Jewry. And as for the formation of the new Hebrew school system, it was not prevented but rather hastened on by these events.

In protest against the unheard-of happenings in Jerusalem, all the teachers (with one exception) and pupils left the intermediate school of the Hilfsverein in Haifa, which was then obliged to close down.

Accordingly, the newly established Hebrew school system includes the intermediate school in Haifa, the boys' school in Jaffa, the teachers' seminary, the girls' school and the boys' school in Jerusalem, and the school for the training of kindergartners.

THE NEW HEBREW SCHOOLS

The conduct of the *Hilfsverein der Deutschen Juden* in Palestine, in other words of its managing representative there, made it

impossible to go slowly about building up a new system of Hebrew education. The conditions that had arisen necessitated rapid action; and the new schools had to be established before provision had been made for their financial security. But Palestine was strong in its moral force, in its belief in the vitality of the Hebrew language and in its trust that the whole Jewish world would lend its co-operation in this, its great work of revival.

In his pamphlet Dr. Paul Nathan would create the impression that the struggle for the Hebrew language in Palestine had ended in failure. Accompanying his pamphlet "Palestine and Palestinian Judaism" is a letter of endorsement by the Hilfsverein signed by Mr. James Simon. It shows how wantonly and how unsuccessfully the attempt was made to destroy the school system of the Hilfsverein in Palestine, which had been working beneficently for over a decade.

Dr. Nathan, on page 49 of his pamphlet, describes the result of the struggle for a Hebrew system of education as follows:

Loudest of all, however, speaks the naked fact that all the institutes in Jerusalem and Jaffa are now in running order and that the number of pupils has only slightly decreased, although all means of terrorism were used in an attempt to keep the children away from us.

In the Teachers' Seminary, including the preparatory course, there are 60 students. In the Girls' School and Girls' Home there are 255 pupils; in the Lämél School about 270 pupils. In addition, there are the kindergartens; so that of all the pupils that attended our schools in Jerusalem only a small fraction could be estranged despite the terrorism to which they had been subjected. In the schools in Jaffa there are over 80 pupils.

Instruction, therefore, is in full swing in all the schools, except the unimportant temporary school in Haifa, the place of which will be taken by the intermediate school of the Technicum. I repeat—in spite of the terrorism.

That terrorism! If the large majority of the Jewish population refuses to sacrifice the spirit of its culture, if the teachers refuse to betray their ideals, to act contrary to their convictions by teaching the children who love and trust them in a non-Hebraic spirit—that is terrorism.

David Yellin took the lead in the Hebrew movement. He has the confidence of all Palestine. To give an idea of the terrorism he preaches, we will here print the appeal that he addressed to the Jewish population of Palestine at the opening of the Hebrew schools.

AN APPEAL BY DAVID YELLIN

Not with the clinking of swords nor the clatter of arms do we open our Hebrew schools. We do not boast of great wealth nor lure our pupils with glittering promises. They turn to us, come streaming over to us, little and big, in the name of the sacred language of our people, in the name of our lofty endeavors.

Animated by the passionate desire to have their children raised as whole Jews, not as rootless half-breeds, the parents send their sons and daughters to us.

It is not by rude force that we snatch up poor abandoned orphan girls and drag them to school like a troop of little convicts. It is from love of their teachers, from fidelity to their race, that these brave little girls turn away from those who until now have provided for their maintenance, and stretch their hands out from behind the iron gratings that lock them in, pleading to be taken to our school.

It is not for sordid gain or for any material advantage, not from vain ambition, that we give up our well-paid positions.

It is for the sake of the lofty ideal that glows within us as long as we work for the renaissance of our people. It is for the sake of the ideal that has been the most powerful motive for our activity in education that we sacrificed all the work of our past, all our hopes for the future, our good name, to those who do not shrink from vilifying us and dragging our honor in the dust.

We did this, not for our own sake, but for your sake, dear pupils, who could no longer bear the load on your hearts and minds. We did this for your sake, you parents, who are oppressed with anxiety for the future of your children. We did this for the sake of your children, whom we loved as our own.

We do not send intermediaries to you each of whom has his own axe to grind and his own interests to serve. We erect no new buildings, we employ no laborers, no agents or contractors. We support no charitable institutions, and dispense no Halukah to people who call themselves rabbis and hahamim.

We rely solely on your own sound judgment, on your honest ambition to have your children grow up useful members of Jewish society. And we feel you possess enough judgment to recognize what the honor of your people and the interest of your children demand.

If there is a Jewish organization, the institutions of which have enjoyed excellent reputation in this country, it owes its reputation to its teachers alone, who have been working here in this country before your eyes for a whole generation, and who have now been driven from those institutions—driven from them already or to be expelled at the end of the school year.

The situation has been made completely clear. The hour of serious work has come for us. Our activity in the sacred field of education elevates us above all petty details of the moment, and above all fleeting events of the day. If happily we succeed, as we confidently hope we shall, in raising a

'sound, wholesome generation for the Jewish people, for their religion, for their teachings and their science, that will be our most emphatic protest.

Come, dear pupils, return to your books in peace. Our place is in our school buildings.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zachariah, iv. 6).

(Signed) DAVID YELLIN.

It must once again be made clear on which side the teachers of the Hilfsverein schools arrayed themselves. Their attitude is especially important since it is they who by their work, ability and knowledge developed the Hilfsverein schools. The value of a school resides, not in its desks and blackboards, but in the quality of its teachers.

In the institutes of the Hilfsverein in Palestine there were formerly 56 teachers.

Of these 41 went over to the Hebrew schools.

In Jerusalem of a total of 41 teachers 28 resigned. Only 13 remained.

It is not only the figures that are important, names also must be given. Among the Hilfsverein teachers that left are:

David Yellin, Ch. Sutta, Miss Pinczower, I. Mejohas, A. M. Lipschitz, Dr. Braver, Dr. Sonne, Dr. Hebroni, Dr. Masie, Dr. Matschak.

Among the 13 teachers who remained in the service of the Hilfsverein in Jerusalem three are Christian (Spoer, Schmitt, and Wurst). Naturally enough they had no occasion to identify themselves with the interests of the Jews in the language conflict.

In Haifa the Hilfsverein had 5 teachers. Four of them went over to the Hebrew school. Only one teacher (the teacher of German) remained.

In Jaffa 9 of the 10 teachers of the Hilfsverein went over to the Hebrew school. The one who remained is the director, a relative of Ephraim Cohn.

It was no easy matter for them to abandon schools which they had helped to build up. Nor could it have been an easy matter for them to give up their assured means of a livelihood. A man like Mr. Yellin, himself a graduate of the Lämél School and for twenty-five years instructor in the same institute, having taught before the Hilfsverein undertook the conduct of the schools, gave up his position without a moment's hesitation when he saw that

in remaining he would betray the ideal to which his whole work was dedicated, the revival of the Hebrew language and the education of the Palestinian youth in the spirit of Hebrew.

The evidence in this manner presented by all the teachers of the Hilfsverein against its system is too clear and definite for Jewish public opinion, with its native respect for teachers, to disregard it.

But Dr. Nathan in his pamphlet and the *Hilfsverein der Deutschen Juden* in its communications try to represent the entire struggle, not as having arisen naturally from within, but as having been the result of agitation from the outside.

They did not succeed in shaking the reputation of the teachers in Palestine.

The Palestinian Jews entrusted their children to these teachers even though after their resignation they were literally left on the streets without the means, at first, of procuring the most indispensable equipment.

But the Jewish people themselves started collections in Palestine, and taxed themselves in order to be able to open the Hebrew schools. The students of the Teachers' Seminary of the Hilfsverein gave up their scholarships. The teachers and pupils of all the Palestinian schools also took up collections, and a spirit of self-sacrifice for a Hebrew school system owned by the people themselves awoke in the cities and colonies, a spirit such as this country has surely not witnessed for centuries.

Terrorism?

And now as to the number of the pupils.

IN JERUSALEM

Before the split there were 56 students in the Teachers' Seminary. Forty-eight went over to the Hebrew schools, eight remained in the Hilfsverein schools.

Before the split there were 21 pupils in the Commercial High School. Ten of them went over to the Hebrew school, the other 11 remained in the Hilfsverein school.

Before the split there were 22 pupils in the lowest class (for the Seminary and Commercial High School together). Ten pupils went over to the Hebrew school; 12 pupils remained in the Hilfsverein school.

Before the split there were about 350 pupils in the Boys' School; 100 went over to the Hebrew school; about 250 remained in the Hilfsverein school.

Before the split there were 425 pupils in the Girls' School; 203 went over to the Hebrew school; 220 remained in the Hilfsverein school.

Before the split there were 25 students in the course for kindergartners; 11 took up the new Hebrew course; 7 were examined by the Teachers' Union and gave up the course; 4 continued to take the Hilfsverein course.

These figures require some comment. As has already appeared from Miss Pinczower's and Mr. Yellin's statements, no plans at all had at first been made for opening a new Hebrew boys' school. However, after a large number of the pupils in the boys' school of the Hilfsverein had left it as a sign of their protest against the management for having come to the school with the police, the Hebrew teachers found themselves under the necessity of opening a Hebrew boys' school.

The new Hebrew girls' school is led by the former principal of the Hilfsverein school, which was abandoned by all the teachers, with the exception of the instructor in gymnastics.

IN JAFFA

Before the split there were 180 pupils in the Boys' School; 120 went over to the Hebrew school; 60 remained in the Hilfsverein school.

IN HAIFA

Before the split there were 83 students in the Hilfsverein school; 82 went over to the Hebrew school and 12 new pupils joined. The one pupil who did not go over to the Hebrew school is the son of the janitor employed by the Hilfsverein, and he went to the Talmud Torah School.

These figures show that it was not a small fraction of the pupils, as Dr. Nathan maintains, who were entrusted by their parents to the Hebrew schools. The overwhelming majority of the maturer pupils in the upper classes attend the new Hebrew schools. But Dr. Nathan, in his pamphlet, juggles the figures. He gives figures for the Teachers' Seminary and the Training School

together, the latter an unimportant institution newly established; also for the Girls' School and the Girls' Home together; whereas the Girls' Home is not a school but an orphan asylum privately run by Mrs. Ephraim Cohn.

Mrs. Cohn used all her influence to attempt to induce the inmates of her home to attend the Hilfsverein schools. But for more than a month they resisted these demands and all compulsion brought to bear upon them. When every means to which the management resorted failed of success, it applied to the guardians of the orphans, asking them to compel the girls to submit to its commands. This too proved of no avail, and seventeen inmates had to be transferred to a new home. As Dr. Nathan's calculations are based upon the figures before the transfer, this number should be subtracted.

These are the immediate positive results of the language conflict in Palestine.

The great propaganda inaugurated by the Zionist Organization for the security of the Hebrew School system has already led to important results. The material existence of the Hebrew school system will be assured by the work of the Zionist Organization, which is urging its members to bring sacrifices and obligate themselves to make propaganda for funds. The teachers of the Hebrew schools pledge themselves to educate their pupils in accordance with the requirements of Judaism and pedagogy. These schools will advance, and never hinder, the progress of Jewish culture in Palestine; for they meet the wishes and needs of the native population, as well as the wishes and needs of all Jews in the world that have not succumbed to assimilation.

THE TECHNICUM

The immediate cause leading to the great language conflict in Palestine was the decision reached by the Kuratorium of the Jewish Institute for Technical Training in Palestine on October 26, 1913. The attitude publicly taken by Palestine in the language question could not but react upon the Kuratorium.

It is true that Ahad ha-Am, Dr. Tschlenow and Dr. Levin left the Kuratorium.

But they were firmly convinced from the start that the resolutions of the Berlin session forced through by the representatives

of the Hilfsverein did not represent the real opinion of the majority of the Kuratorium. They knew that to make the revision of the resolutions probable it was only necessary to show what the attitude of Palestine is to the resolutions, to explain thoroughly their deeper meaning and policy, and to furnish the necessary information to prove how untenable were the arguments adduced by Dr. Paul Nathan and Mr. James Simon in justification of their attitude. And now in the middle of February, 1914, this revision is no longer improbable.

The American Curators have adopted resolutions, all the important points of which are in clear opposition to the Berlin resolutions. This opposition is recognized not only by us but also by the representatives of the Hilfsverein. The American resolutions, according to a cablegram addressed to the Zionist Actions Committee, are as follows:

The undersigned American members of the Haifa Kuratorium in conference assembled unanimously recommend the adoption of the following: The official language of the Technicum, as far as schools and intercourse within school, Palestine and Turkey, are concerned, shall be Hebrew, further Arabic and Turkish; for the intercourse with foreign countries the official language may be German, English, French, all or any in choice of the Kuratorium. The language of instruction shall be left to the decision of the Kuratorium with the understanding that Hebrew as far as practicable shall be predominant and that after not more than seven years the language of instruction be Hebrew in all courses except those in which it can be shown that proper Hebrew instructors or text books have not been developed. The Zionist Organization should also undertake to procure moral and material support to the institution. It was also recommended that Messrs. Ginsberg, Levin, Tschlenow be requested to re-enter the Kuratorium.

(Signed) Adler, Kraus, Mack, Marshall, Schechter, Schiff, Strauss, Sulzberger.

It is clear from these resolutions, unanimously adopted, that the American Curators insist that Hebrew should be the predominant language of the Technicum, and that after not more than seven years Hebrew should be obligatory as the language of instruction in all courses. Only those branches are excepted in which it can be shown that proper Hebrew instructors or text books have not been developed. But the burden of proof, of course, rests upon those who deny that they are available. Another language is to be used only upon positive proof that the use of Hebrew in any given course is impossible.

The demand of the American Curators, that the moral and material support of the Zionist Organization be procured, is highly significant. They know very well that the only condition on which such support can be obtained is the carrying out of the demands concerning Hebrew as the language of instruction, which we made in complete agreement with the Jewish population of Palestine.

According to an authentic report in the *Welt*, January 30, 1914, the Russian Curators also expressed themselves in opposition to the resolutions of the twenty-sixth of October, 1913. In a letter of December 21, 1913, to the chairman of the Kuratorium, Mr. D. Wissotsky and Mr. I. Zeitlin made the following statement:

That in this fight they were in principle on the side of the members who had left the Kuratorium. The only reason they had voted with the majority at the session of October 26 was because they thought that in the circumstances it was the most expedient way of helping toward the completion and the success of the Technicum. But events had proved to them that the resolutions jeopardized the entire future of the Haifa institute. The success of the Technicum depended, they said, upon the sympathies of the Jewish residents of Palestine and of the diaspora. And evidently the resolutions did not meet with the sympathies of the Jewish people, thus proving to be wrong, both in principle and as a tactical measure. Accordingly it seemed essential to change them.

The attitude taken by the American and Russian Curators showed Dr. Paul Nathan and Mr. James Simon that they could not, against the will of the majority, carry through their plan of eliminating Hebrew as the language of instruction in the two schools of the Technicum.

Yet at first Dr. Nathan attempted to create the impression in the public mind that the resolutions of the Americans were not in opposition to the resolutions of the Berlin session of the twenty-sixth of October. That was the statement he made in the *Berlin Tageblatt*. Mr. James Simon differed with him. In a statement published in the *Vossische Zeitung*, February 4, he said that he and Dr. Nathan thought the resolutions adopted at the session of the American Curators on January 8 impossible.

Accordingly, acting up to their opinion, that the demands of the American Curators were impossible, Mr. James Simon and

Dr. Paul Nathan sent in their resignations as members of the executive committee of the Kuratorium. However, no final decision was to be reached until the next session of the Kuratorium to be held in Berlin on February 22, 1914.

In the meantime, Mr. James Simon and Dr. Paul Nathan by telegram ordered the cessation of work upon the Technicum in Haifa. Since the receipt of the order, Director Finkelstein has dismissed sixty-five Jewish workingmen.

The question of the Technicum has thus entered upon a new stage. We hope that the session of the Kuratorium on February 22* will lead to resolutions that will make it possible for the Zionist Organization to co-operate morally and materially in this great work. Palestine hopes with us that these resolutions will help to make the Technicum an institute not of conflict but of peace in Palestine. But peace is possible only if the Kuratorium, profiting by its experience in the language struggle, resolves to make Hebrew the predominant language in the Technicum, and takes the necessary measures to carry out its resolve, such measures, that is, as Palestine and the Zionist Organization may regard as a guarantee against backsliding.

However, should such resolutions not end the struggle over the Technicum, the Kuratorium will have to learn from the future that the spirit that has revived the Hebrew language is stronger than all attempts to interfere with the national Hebrew development of Palestinian Judaism.

THE PRESS CAMPAIGN AGAINST ZIONISM

From the beginning of the struggle over the Hebrew language we took the attitude that the conflict is an internal Jewish matter. The Jewish press of all countries and in all languages assumed a definite position toward that conflict.

Naturally, we avoided burdening the non-Jewish press with this internal Jewish conflict. We did not wish to make the non-Jewish public, which cannot be sufficiently informed on this ques-

* While this brochure was passing through the press, the meeting of February 22 took place. See below, the last section, "The Session of the Kuratorium, February 22, 1914."

tion, act as judges of the necessity and the justification of the Hebrew language in Palestine.

But the Hilfsverein carried the struggle into the German non-Jewish dailies.

From the start the policy of the notices and articles launched in the German daily press was perfectly manifest.

An attempt was made to create the impression that the conflict in Palestine was started absolutely without cause, since the resolutions adopted by the Kuratorium at the instance of the representatives of the Hilfsverein gave Hebrew a quite adequate position. In emphasizing the fact that the Hebrew language as well as the Jewish religion were adequately taught, they speculated upon the ignorance of the public. The newspapers and their readers could not know that it was not a question of the study of Hebrew or the Jewish religion, but of the use of Hebrew as the language of instruction in the sciences. Yet this, maybe, is a matter of minor importance.

The representatives of the Hilfsverein tried to turn public opinion against us by talking of wild agitation, incitement, terroristic acts, disorder, disturbance of the peace, and similar things. But neither did this excite us.

However, when the opposing side began to make charges against us in the German press, bearing the character of denunciation, we could not help feeling indignant, and justly so.

The beginning of this campaign, be it said to the honor of the German press, was made in a Jewish paper. The Hamburger Israelitische Familienblatt commenced by printing reports from Berlin that the sole object of the Zionists was to fight the German language. This covert denunciation was couched in the following form:

How dangerous a game the Zionists are playing in fighting the German language is evident from the fact that the large German dailies are already beginning to take notice of it. It is reported that the matter will soon be brought up in the Reichstag, and a non-Jewish member of our national body is mentioned as about to subject Zionism from the floor of the Reichstag to sharp criticism.

The same paper dared to write that the entire conflict was brought on by the hatred of the Russians against everything German. In this way the idea was to be spread abroad that Zionism is a movement by which the Russians, "who as Russians and as

Jewish Russians are enemies of everything German," want to work harm to Germanism. This is the light in which it was sought to place our attitude to the Hebrew language in Palestine, an attempt worthy of the most rabid anti-Semites.

Moreover, the editorial of the *Hamburger Israelische Familienblatt*, in which such things as these are printed, is not merely the expression of its anonymous author's opinions for which the *Hilfsverein der Deutschen Juden* is not to be held responsible. The *Hilfsverein der Deutschen Juden* had this article printed in leaflet form and distributed throughout Germany. Whether it sent it to the Russian Curators of the Technicum, we do not know.

The seed thus sown fell upon fruitful soil. The *Kölnische Zeitung* on January 5, 1914, printed a colored account of the conflict over the Hebrew language in Palestine. In this account occurs the following passage:

Without entering into a criticism of the means employed, we will merely emphasize the fact that Slavic influences are at work in the Zionist camp. It is well known that the Russian consuls favor the Zionists, in order to create as many separatistic national groups as possible, in accordance with the general Russian policy in Turkey. They are taking advantage of this opportunity as always to work against Germany.

What the *Kölnische Zeitung* says "is well known" is not at all well known. But it is well known that Zionist work in Palestine serves none but Jewish interests. It is also known that even the German consuls in their official reports have repeatedly stated that the colonizing work of the Zionists in Palestine contributes to the advancement of German economic interests. The most recent statement to that effect is by the German consul of Jaffa. (See report of the Imperial Vice-Consulate in Jaffa, in the German Trade Archives, published by the Ministry of the Interior; October, 1913.) On page 5 of his pamphlet, Dr. Nathan himself states that the Zionist minority in the Kuratorium had no intention of curtailing instruction in German. No matter. The Zionists pursue an anti-German, a Russian policy!

Further comment is unnecessary.

DR. PAUL NATHAN'S PAMPHLET

After a long enough campaign had been waged against us in letters and colored accounts of the struggle sent to the German press and to several more or less important anti-Zionist Jewish

organs, Dr. Paul Nathan published his pamphlet, "Palestine and Palestinian Zionism."

The greater number of his charges have already been completely refuted; and our refutation would suffice for anyone wishing to acquaint himself objectively with the motives and history of the language struggle in Palestine. Nevertheless, we shall subject to critical examination the rest of Dr. Nathan's descriptions on which there has as yet been no occasion to touch.

We refuse to carry on a controversy in the tone that Dr. Nathan adopted in his pamphlet. Even in the Hilfsverein endorsement, consisting of only fifteen lines, we find expressions such as "wanton," "immoderate attacks overstepping all bounds," "libellous personalities." To give a few examples from the pamphlet itself: "misrepresentation," "mendacity," "demagogic unscrupulousness," "vandalism," "incredible delusion," "flippant," "irresponsible," "purely destructive, barbaric tendencies," "intimidation," "mutinous acts of violence," "crazy fanatics," "cowardly intriguers," "falsified telegrams," "wild horde," "demagogues," "foolish fanatics," "common intriguers," "wild agitators," "detestable terrorism," "self-seekers," "Palestinian *exaltados*," "unheard-of wantonness," "visionary Jewish chauvinism," "policy of immorality."

We shall meet every essential point of Dr. Nathan's pamphlet with actual facts.

The right light has already been thrown upon the decisions of the Kuratorium reached at its session on October 26, 1913.

Dr. Nathan attempts to defend the decisions on pedagogic grounds.

It is doubtful, he says, whether there are enough teachers for the intermediate school of the Technicum alone able to give proper instruction in Hebrew in all branches.

It is not doubtful, he also says, that there are as yet not enough Hebrew text books for the different branches.

It is to be noted that teachers prepared to instruct in the Hebrew intermediate school and in the Technicum, for which the language of instruction was in principle to be Hebrew, had already been engaged by the Kuratorium; and that these teachers after the decisions of October 26 were no longer prepared to assume these positions.

Further be it noted, that the lack of Hebrew text books, a lack growing less with each year, by no means made it impossible to give instruction in Hebrew in any institute in Palestine. What the teachers had to do, as long as there were no Hebrew text books in a given branch, was to use a text book in a foreign language for reference and in the course of instruction create the necessary terminology. The same method has had to be adopted by every nation's teachers and educators whose work has contributed to the revival of the national language and literature, and, in general, to the security of the nation's culture. The renaissance of a language and of a civilization does not proceed by itself outside of, and in opposition to, the instruction in the national schools, but in, and by means of, that instruction.

The argument that the graduates of Hebrew institutes were not capable of making their way in non-Jewish pursuits or outside of Palestine will not hold water. Thousands of technicians that have studied in the schools of Germany, Austria or France, receive positions in the Russian Empire, where not a word of German or French may be spoken during work. For the railroad enterprises in the Orient, where French is the only language used in intercourse and industry, hundreds of technicians have been engaged who have never attended a French school. Moreover, as Ahad ha-Am, Dr. Levin and Dr. Tschlenow pledged their word to allow the German language the widest scope, graduates of the Palestinian schools, even though Hebrew be used as the sole language of instruction, would presumably have complete mastery of the German language. We shall let a specialist speak on this point. Following is an essay written by an engineer who studied in Austrian universities and was a teacher at the Hebrew Gymnasium in Jaffa:

LANGUAGE AND TECHNOLOGY

PAUL NATHAN'S OBJECTIONS TO HEBREW

BY ENGINEER S. KAPLANSKY

COLOGNE, GERMANY.

In the Welt (no. 46), an interview was published with Dr. Nathan and Dr. Levin, giving the views of those representatives of the two tendencies in the conflict over the future of the Technicum. Although Dr. Levin has very ably and spiritedly replied to most of the objections of the opponents of a Hebrew Technicum, permit me to take part in this important discus-

sion. I feel I am justified in so doing as I am a graduate mechanical engineer, and was formerly teacher of physics and mathematics at the Hebrew Gymnasium and the Teachers' Seminary in Jaffa, and am amply qualified to judge "the practical considerations" adduced by Dr. Nathan and his colleagues in the Kuratorium.

The minority in the Kuratorium, apparently in order to show their disposition to peace and their ability to compromise, conceded the use of two languages in the Technicum. Only eight out of thirty-five hours' instruction were to be in Hebrew. Dr. Nathan makes use of this compromise in order to endanger the advancement of Hebrew as the language of instruction. In the Realschule German must be introduced as the language of instruction for the sake of uniformity and in order to adapt it to the needs of the Technicum. As for the Technicum, instruction in Hebrew was out of the question, for four reasons, which I shall take up in order and test as to their soundness.

First: "Even the champions of Hebrew admit that it would not yet be possible to teach all branches in Hebrew." The champions of Hebrew never admitted anything of the sort. How could they, when from one school year to the next they made their way forward victoriously and opened up new mathematical and scientific branches to the Hebrew language. It was, and still is, no easy task; but it has been accomplished. My former colleague, Dr. Rosenstein, published a collection of the principles of elementary mathematics, which contains a complete terminology of algebra, calculus, and geometry, including trigonometry. One may differ as to the propriety of this or that designation. The final word has not yet been said. But how about German? Is there not constant change of terminology in German? Are not improvements and new terms still being proposed and accepted?

My colleague, Engineer Winnik, very ingeniously and elegantly solved the problem of teaching chemistry in Hebrew. Similarly, I was obliged to teach constructive geometry without any models to follow, and I did not find the Hebrew language inadequate for my purpose. Mr. Rosenstein, Mr. Winnik and myself worked together on a terminology for physics. Thanks to the preliminary work of numerous Hebrew pioneers, we found much in this field ready to hand, each of us added much, and now there is not a single concept in any branch of physics which cannot be as precisely and uniquely expressed in Hebrew as in any other language. In physics we have many technological concepts. To be sure, we still lack a complete terminology for all technical branches. But so do the Arabs and Turks in Asia, the Ukrainians and Letts in Europe, and so did the Russians, Czechs and Hungarians thirty or forty years ago. With every turning-machine and dynamo, with every crane and motor introduced into Palestine, a new word is added to the Hebrew thesaurus. I scarcely think that one hundred years ago or so the great masters of German knew such terms as three-crank, commutator, aeroplane, cylinder-engine, comber, rotary planer, three-phaser. It happens to be the peculiarity of machines that they are invented before their names.

The Hebrew language is remarkable in its adaptability; and what has been accomplished so far proves that we can, and will, possess a terminology in Hebrew far purer and more scientific than the technical jargon hastily snatched up by many European languages. All one needs is the will, also some familiarity with our vast Hebrew literature even of Talmudic times and the middle ages. An engineer knowing Hebrew cannot admit Dr. Nathan's first objection. Let us decide in favor of Hebrew as the language of instruction, and the dreaded rupture in the education of our youth will not take place.

As for Dr. Nathan's second objection: "There is still a dearth of modern text books in Hebrew." What was said of technical expressions applies to text books in an even higher degree. Necessity will bring them into existence. Who is going to write text books when there are no schools nor pupils to write them for? But I would not refer to anything so evident. I wish to call attention to a few facts scarcely noticed by the public. In the technical schools of all countries, not a few branches are taught without text books. Theoretical mechanics is most important in machine construction, and yet the student finds only fragmentary passages or chapters on that subject in works on physics and in journals. Even yet, according to Zeuner and Schrödter, there is no comprehensive text book. German technical literature possesses a number of works on the structure of steam-engines by List, Stodola, Dubbel, Dörfel and Radinger, who owe their reputation to these works. But a text book on steam-engine construction for technicians does not yet exist. Even the classical monographs just mentioned were written only within the last ten, twenty, or, at the utmost, thirty years. The German technical high schools, however, have been in existence about a hundred years. Now, was there no study of the structure of cranes long before Ernst wrote his monumental work on hoisting apparatus? Was the study of mechanics not taken up until Bach and Tettmajer published their work on solids? If the world had acted according to Dr. Nathan's second principle, not a single technical school would have been established in any country. As for us in Palestine, we have the advantage of being able to translate the text books that have appeared in other languages. In Russia, was a technical literature created first, before the establishment of the Polytechnical Institute? It seems queer that it should be necessary to mention such obvious facts.

Now, as for Dr. Nathan's third objection: "There are not enough teachers capable of teaching the pure and applied sciences." It is not quite so bad as that. There are a sufficient number of mathematicians, physicists and engineers who know Hebrew well enough to teach their subjects. But let us assume that Dr. Nathan's statement is true, that we have not a sufficient number of teachers. Then we should be in a position similar to Russia's when she began to build universities and technical schools. Russia had the people who knew enough Russian to teach in it; but they were not professors or teachers. So she sent capable young men to foreign countries to complete their education. Now, it must be very much more difficult to become scholars and investigators than to learn a

new language. If we have enough teachers with an academic education—of which there is no doubt—then we must simply give them time to learn Hebrew. They will succeed in doing so, just as the German professors succeeded in learning Russian, when one day the Russian government declared that the German Polytechnicum in Riga and the German university at Dorpat had to be Russianized.

Dr. Nathan's fourth argument, that engineers with a Hebrew education would be hindered in their material advancement throughout the Orient, has already been met by Dr. Levin, who pointed to the German and Belgian engineers that go to Russia, and the French and German technicians that work in Anatolia and Arabia.

So, with a clear conscience we can continue to build on the foundations that have been laid in Palestine, thanks to the selfless devotion to the ideal of a sound, unified system of education. We can educate good, practical engineers without overthrowing what has already been accomplished, and without transplanting a cultural cleavage to Palestine.

Thus, Dr. Nathan's "pedagogical arguments" fall to the ground.

We entered into a discussion of this pedagogical question even though we were well aware that the reasons causing the fateful suppression of Hebrew were not pedagogical in character. They were considerations of an entirely different sort, which could not weigh with either the Zionist Organization or the American and Russian Curators; because, when a Jewish institute is in question, it is Jewish interests solely that should be consulted. These alone can advance the development of Jewish settlement and Jewish culture in Palestine.

Apart from that, however, when the education of a nation is involved, utilitarian principles are not the only ones to be considered even in pedagogy. A nation's education is a national matter; it requires understanding of national needs.

Dr. Nathan, in his pamphlet, opposed the point of view that the future of Jewish settlement in Palestine would be helped only if an institute like the Technicum goes down on record, through its language of instruction, as being an exclusively Jewish institute not meant for the advancement of the interests of any political power. He argues that the existence of Jewish schools in Palestine in which several languages are used has not injured the Jewish work of settlement.

To this we simply reply that there is a vast difference between an elementary school in which little children are taught and an

advanced Technicum. A Technicum would play a wholly different role in the calculation and disposition of political factors.

The pamphlet further attempts to prove that the struggle in Palestine was the result of a long and systematic campaign. The chief evidence used for this assumption is the speech Dr. Schmarja Levin held at the Zionist Congress in Vienna. Dr. Levin, leader of the Zionist movement, set up as an ideal for the Zionist Organization the endeavor to concentrate all the cultural work in Palestine in its own hands. There are other attacks on Dr. Levin. In his article, "Pro Domo," in the *Welt* of January 30, 1914, Dr. Levin replies:

Dr. Nathan attacks me on account of my speech at the Eleventh Zionist Congress, in which I expressed the desire that the Zionist Organization endeavor to take over the education of the Jewish youth. But this view of mine of the ideal duties of the Zionist Organization is not new. Three years ago, for instance, in the *Haolam* (no. 20, 1911), I gave utterance to the same wish, saying: "The organization which has set as its goal the renaissance of the people and the renaissance of the land cannot fulfil its duty by taking only a limited part in the work of education. It may not say: 'I am glad that other organizations are doing my work.' Even though other organizations are now making concessions in regard to cultural matters, yet they may change their attitude; and thus we may be creating for ourselves new antagonists in the land."

As a Zionist, I naturally have a complete right to express the ideal demand, that the education of our youth should be placed in absolutely safe hands in the land of our hope and our work. Only a man blinded by his prejudices can see any immorality in that. Have I ever, before any person, or any institution, in any place, concealed my convictions or concealed the ideal for which I stand with all my thoughts and feelings?

Dr. Nathan in his pamphlet calls me the exponent of a "wicked internecine war" in Palestine. He ventures to state that in my article in the *Welt*, "The Immediate Causes of the Language Conflict," I set up the so-called "bridge theory" to further a policy of immorality and short-sightedness; and speaking of me he says: "... sent to Haifa by the Kuratorium of the Technicum in order to supervise the work of construction, he—used his time in the interests of all Jewry and Judaism to the best advantage." Even the dash will not provoke me. Dr. Nathan shall not succeed in making me lose my self-control. I spare his gray hairs. I simply wish to state emphatically that, if during my stay in Palestine, I sometimes discussed the language question, I used all my strength and influence to urge forbearance and patience. Any statement to the contrary is untrue. Dr. Nathan very well knows that I did not force myself upon the Kuratorium, but that the Kuratorium asked me to go to Palestine even though I am not an expert in construction. And although I succeeded in discovering a number of mistakes of business and organization, yet I

always regretted that I was obliged to assume sole responsibility for this work. To twist my activity into a halter around my neck, to sow suspicion against me, to entrench oneself behind dashes, that is not a noble way of conducting warfare. Be frank and open. Then I can answer without reserve.

The account of the school struggle in Palestine as given by Dr. Nathan need not be dealt with further. The authentic material already presented renders further discussion unnecessary. The truth of certain facts that he refers to it is impossible for us to test, since he does not give names. Yet we are only too well justified in doubting the authorities he cites.

What are we to do with such statements as these:

The Zionists boycotted a number of workers because they did not want to take their children away from our schools.

A former teacher of the Lâmel School said to a pupil of his: "You must rebel against your parents, else you'll be as much of a donkey as they."

One teacher, on finding that his persuasive arts with some of the parents were of no avail, called them "you dog of a Jew." A pupil of the Lâmel School, a very young child, was told he would be killed if he went to that school again. Another pupil had money thrust into his hand to tempt him to go to the new school. A mother reported to me that her daughter had told her in the name of the teachers that in the Hilfsverein schools crosses would be hung around the girls' necks.

Such are the cock-and-bull stories concocted about us. Perhaps Dr. Nathan believes these puerilities. We do not believe them. Yet to us it seems very strange that he should rely upon them. He should have applied to the teachers to whom the abusive epithets were ascribed, and he would have found out that they most emphatically resented the fact of being deemed capable of such conduct. Of a similar character are all the reports of excesses, threats of boycott, and acts of violence, with which the champions of the Hebrew language are charged.

We are now done with this part of Dr. Nathan's account of his trip.

He devotes many pages of his pamphlet to the organization of the "strike," and speaks with special abhorrence of the formation of a "strike fund" and the collections made for it.

Shall we reveal the purpose of this strike fund?

The students of the Teachers' Seminary in Jerusalem received scholarships. This, however, did not deter them from following their convictions. They gave up their scholarships in order to join

the new schools. So the teachers and students throughout Palestine decided to contribute their pennies that the students who had sacrificed their means of subsistence should not go hungry. That was the dangerous strike fund. Perhaps many young people in Jaffa went hungry to keep their fellow-students in Jerusalem from starving. What is that a sign of? Lofty idealism? Or chauvinism and terrorism?

Now we come to a very important point.

Dr. Nathan in his pamphlet tried to prove that the Zionist and Hebrew movement in Palestine is anti-religious, and is condemned by the genuinely religious elements of the Jewish population; while the religious, even orthodox Jews, he claimed, sympathized thoroughly with the Hilfsverein and its schools. Now, we shall not examine Dr. Paul Nathan's and Mr. James Simon's moral right to constitute themselves the champions and guardians of religious Judaism as against the allegedly anti-religious representatives of national Hebrew Judaism in Palestine. David Yellin, S. A. Rabinowitz, and numberless others are so respected in the most conservative religious circles of Palestine that Dr. Nathan's representation strikes one as absolutely ludicrous. But we will examine Dr. Nathan's right to claim the sympathies of the religious orthodox population of Palestine for the system of the Hilfsverein.

Dr. Nathan bases his contention chiefly upon a few articles of the *Moriah* that appeared during the school conflict. He calls the *Moriah* the organ of the non-Zionist religious Jews and declares it is absolutely uninfluenced by the Hilfsverein and its officers. The articles in the *Moriah* furnished the principal evidence upon which his claim rests.

So we must see what there is in this matter of the *Moriah*, which, in point of fact, is not the organ of the religious population, but the paper of a small group in Jerusalem.

On November 19, 1913, it printed an article of welcome to Dr. Nathan, in which the standpoint of the Hilfsverein is taken in a way completely according with the wishes of its leaders. But a week before, on November 12, the following article appeared in the same paper, showing a readiness and rapidity in changing its views and convictions that is truly remarkable.

For years a large part of the Palestinian youth had been receiving not a Hebrew education, but a French or a German education. Thousands of children still attend these schools—without protest either in the Bet-Am

or anywhere else. The German education of thousands of children, who are our future generation, has not stirred the fighters. At least it has not called them to the battlefield. For that the Technicum had to come, which is by no means meant for children, but for the mature student.

Of course, only Hebrew should be the language of instruction in all educational institutions and in all branches. We must vitalize the language and introduce it more and more into life. Nothing can be baser than to shove our language aside and develop and spread foreign languages at the expense of our best forces.

But the paradoxical in this fight is that German education is accepted, while the storm rages against the German language dissociated from education . . . Perhaps it will be said that education in the schools of the Hilfsverein is now more Hebrew than it has been. Maybe. But we must not forget that this "more Hebrew," which was forced upon the Hilfsverein against its will, is not to be placed to its credit. All one can say is, that owing to the general current that has been making itself dominantly felt in our country for some years and has swept along a number of the pupils of the Hilfsverein, a certain change has also taken place in the Hilfsverein system.

A similar change is noticeable in the schools of the Alliance. If there was a little bit more of Hebrew in the Hilfsverein than in the Alliance, it was due to secondary causes . . . But even now instruction in the schools of the Hilfsverein is not yet Hebrew. German language and culture still make up the principal part of the education, and it is the German spirit that is implanted in the pupils. This is a fact which many things go to confirm.

One can readily guess what the means were that led to this change of sentiment. It is a matter of public knowledge that one of the guests whom Mr. Ephraim Cohn invited to his house during that problematic week happened to be an honest member of the staff of the Moriah, Mr. A. I. Schermann. He did not accept the invitation. Moreover, immediately after the publication of the article on November 19 he resigned his position.

Until its change of sentiment, the publication of the Moriah, may be said, in a measure, to have taken place "behind closed doors."

That the orthodox Jews of Jerusalem are not in agreement with the new policy of the Moriah is no secret. One of their spokesmen, Rabbi I. M. Tukozinsky, wrote in the Moriah:

In what way does the conflict concern the orthodox Moriah? It is a shame for a paper upholding the banner of the faithful, for a paper that was wont to express itself toward the Hilfsverein schools as it did toward the other schools, to become suddenly an organ of the Hilfsverein and sing

its praises. It is a betrayal of the banner of orthodoxy and a disgrace to the Hilfsverein besides.

But the Hilfsverein and Dr. Nathan still continue to declare that the articles in the Moriah, the "official" organ of Palestinian orthodoxy, prove that the religious population of Palestine is ranged on the side of the Hilfsverein.

Dr. Nathan keeps pointing out that the Zionists are regarded by the orthodox as the enemies of religion, while the Hilfsverein is recognized as the promoter of true Jewish piety. Unfortunately for him, the orthodox themselves have defeated the object for which his representation was made.

The Israelit, one of the main organs of orthodox Judaism, published the following on January 15, 1914, four days before the appearance of Dr. Nathan's pamphlet:

CONCERNING THE LANGUAGE CONFLICT IN PALESTINE

The Bet-Din of the Ashkenazic communities in Jerusalem has just declared its attitude to the language conflict now raging in Palestine in a proclamation, which, in consideration of its great importance, we here reproduce in a literal translation:

"To all those in Israel who faithfully adhere to their religion and whom it pains to see the desecration of the glory of God, we wish to express our profound grief over the enormous mischief occasioned by the publication of certain articles in the Moriah. This paper, as every issue plainly shows, long ago became an organ of the Hilfsverein in Jerusalem and a representative of its aims and endeavors. Nevertheless, many people still regard it as the official organ of the rabbis and the faithful of the sacred city. In certain quarters the honor it rendered Dr. Paul Nathan was falsely interpreted, being misconstrued to mean that the Talmudic scholars and rabbis preferred the schools of the Hilfsverein to others of the same kind. The competent representatives and guardians of the Torah in Jerusalem never intended to convey any such impression, since all these schools are equally remote from the spirit of the Torah and the fear of God. In saying this we do not wish to underestimate Dr. Paul Nathan's importance as a politic and helpful friend of our oppressed brethren. The rabbis that signed the letter of welcome to him did so partly because they were misled and did not realize its tendency. At any rate, their one object was to show their recognition of that part of the Hilfsverein's activities which bears no relation to its educational work in Palestine. For in its educational work in general, in the training of its teachers in particular, and in the distribution of those teachers throughout the country, it has not only failed to raise the standard of piety, but has also contributed largely to the ruin and destruction of religious and spiritual life. Its schools as well as the other schools in Palestine train generations who know not God and scoff at His

faithful adherents. For behold the fruits of that education, the teachers, students and pupils of all kinds in the schools of the cities and colonies and in the gymnasia of Jerusalem and Jaffa. Among them are such as desecrate the Sabbath and deny the Divine inspiration of the oral and written teachings. All this shows how important and necessary were the strict measures taken by our former teachers. They issued an order prohibiting attendance at any of these schools. Their order refers equally to the gymnasia, the Alliance schools, the Ica schools, the Hilfsverein schools, the Lâmel School, the Seminaries, the Chedar-Torah, and the like. All without distinction are subject to this prohibition; for all are influenced by teachers the majority of whom spread a civilization calculated to destroy the covenant of God.

This proclamation of the Bet-Din of the Ashkenazic communities shows the real position of the Palestinian orthodox Jews. The modern Hebrew schools do not enjoy their special sympathy; which is no wonder in view of their well-known attitude to all modern schools in Palestine for the past half century. Nevertheless, the proclamation could scarcely warrant Dr. Nathan in speaking of the gratifying sympathy felt by the orthodox Jews for the system of the Hilfsverein. It shows officially what validity the articles of the Moriah and the testimonials of the various rabbis possessed, upon which Dr. Nathan in his pamphlet leans with so much satisfaction.

No one who subjects the material we have printed to a thorough test, can deny that the conflict over the Hebrew language in Palestine had to be carried on in the interests of the Jewish culture now developing in Palestine, in the interests of the future of Judaism, and that the representatives of the Hilfsverein conducted the conflict with weapons unworthy of a great Jewish organization.

Yet we and our brethren in Palestine have been subjected to unspeakable abuse.

We have showed that we are not afraid to fight in the cause of the future of the Jewish race. Already our work has borne fruit. We have succeeded in our aim to create for the Jews a cultural center in Palestine.

Nor is it in the power of Dr. Nathan to prevent it.

THE METHODS EMPLOYED IN THE CONFLICT

We have already taken up the charges made by the Hilfsverein and Dr. Nathan against the Zionist Organization and the cham-

pions of the Hebrew schools in Palestine because of the manner in which they conducted the fight.

The majority of the instances cited by Dr. Nathan, we showed, were reports coming from children deserving little credence and possessing no validity. We explained that we deemed it absolutely impermissible to draw general conclusions concerning the character of the whole movement from a few regrettable incidents. This is what our opponents did in a ridiculous and naturally unsuccessful attempt to misrepresent the pure motives of the movement for the Hebrew language and to cast discredit upon the representatives of that movement.

But in Palestine, notwithstanding all the attempts made to provoke the people, our friends conducted themselves peaceably. If a few irresponsible individuals, to our regret, did create some disorder, the Palestinian Teachers' Union, to which the leadership in the language struggle fell, so promptly and so clearly showed its attitude in its official statements, that to hold the leaders of the Hebrew movement in Palestine responsible for such occurrences is more than unjust.

Here is an extract from the manifesto of the Merkaz ha-Morim.

It has come to our knowledge that some individuals, whether our adherents or our opponents we do not know, have sent letters threatening violence to the persons to whom the letters were addressed.

The defenders of the Hebrew language, therefore, regard it as their sacred duty to issue a manifesto declaring most emphatically and decisively that:

Our conflict is a cultural conflict. We make use only of such methods as are customary in the civilized world.

Then the manifesto mentions the methods they intend to use: protest demonstrations, boycott against the non-Hebrew schools in Haifa as long as the Hebrew language be not the predominant language of instruction in them. "But this boycott is a purely passive boycott. It involves no acts of violence and no coercion." The positive methods to be employed are the formation of Hebrew schools and the collection of money for them. The manifesto concludes:

We know of no other methods. We declare most positively that anyone using other methods plays into the hands of our opponents, either maliciously or mistakenly. By such conduct he does the greatest harm to our movement and to the whole Jewish community in Palestine.

Our ways are the ways of civilization only, and it is these alone we wish to follow.

We are the strong. Acts of violence are the weapons of the weak.

Let us show our opponents that we are the strong. We will remain absolutely within the limits of a cultural struggle and fight with cultural weapons.

(Signed) THE TEACHERS' UNION IN PALESTINE.

Our opponents, on the other hand, were certainly not particular in the choice of their methods.

Mr. Finkelstein, the director in Haifa, especially distinguished himself. He made most desperate efforts to draw pupils into the schools of the Hilfsverein. For instance, he summoned to his presence the Jewish workmen engaged on the building of the Technicum and asked them to send their children to the schools of the Hilfsverein, otherwise they would not be given work on the Technicum. One of the men stepped forward and said:

I give my whole strength and the work of my hands for the daily wage of a dollar, but I will not sell my children for five dollars a day. The God who has fed us until now will not abandon us, even without the Technicum.

And the workmen who sent their children to the Hebrew schools were actually discharged; non-compliant contractors lost their commissions, and so forth, not to speak of a much worse method of fighting—denunciation of prominent leaders of the Hebrew movement.

THE SESSION OF THE KURATORIUM

February 22, 1914

The struggle over the Hebrew language as the language of instruction in the Jewish schools of Palestine has lasted four months. It has revealed the ideal forces of national Judaism in their strength and purity.

In this big strife Palestine has found itself. A great movement stirred the whole Jewish population of Palestine to its depths. The sceptics no longer have cause to doubt that Palestine is the land where the Jews can return to a normal, healthy life, where all indecision, all half-measures are nullified by the strong will to a complete Jewish life.

From the very first the Zionist Organization recognized that it must summon its entire energy in this struggle in order to lead the Hebrew movement in Palestine on to victory against all op-

posing tendencies. The Zionist Actions Committee, therefore, immediately voted appropriations to make possible the founding of the Hebrew schools. A propaganda campaign was started which enlightened the whole of Jewry as to the vast importance of the struggle over the Hebrew language. All Jews interested in the future of Judaism were appealed to for support of the Hebrew school system. The fight was transformed into positive, constructive work.

The Kuratorium of the Technicum could not escape the influence of our substantial arguments and the force of our idealism. On February 22, 1914, was held that session of the Kuratorium of the Jewish Institute for Technical Training in Palestine which we and the whole Jewish world had been awaiting with breathless interest. The principles for which we had fought won. The Kuratorium was obliged to revise the resolutions adopted at its session of October 26, 1913. The resolutions of the American Curators, in which the Russian Curators and the Zionist Organization concurred, were adopted. The next day the Kuratorium issued the following report:

At its session of February 22, 1914, the members of the Kuratorium of the Jewish Institute for Technical Training in Palestine (Technicum Haifa) had under consideration the recommendations of the American Curators. Even on the basis of these recommendations it was impossible to reach an agreement concerning the Realschule.

In order not to imperil the entire work, it was decided to remove the chief bone of contention and abandon the plan of attaching a Realschule to the Technicum. As for the Technicum, there were from the first no great differences of opinion, since the circumstances are such that for the immediate future any language but German for the strictly technical branches is out of the question. Concerning the Technicum, the following resolutions among others were adopted, with the American recommendations as a basis:

1. (a) From the start mathematics and physics are to be taught in Hebrew.

- (b) In future contracts with teachers, a clause is to be inserted according to which the teacher pledges himself to master Hebrew within four years after being engaged.

- (c) At the expiration of the first four-years' course, the Kuratorium should take under advisement additional subjects to be taught in Hebrew in accordance with the then development of the Hebrew language and Hebrew means of instruction.

2. In engaging teachers all members of the executive committee shall be consulted. A majority vote shall decide.

3. Three Zionists are to be co-opted by the Kuratorium in place of the three that resigned. Two of them are to belong to the executive committee.

Thus it is recognized that the Technicum is to be Hebrew. The Kuratorium gives up its plan of erecting a Realschule to be attached to its Technicum. In the intermediate school established in Haifa with our aid, in which instruction has already begun, Hebrew is the sole language of instruction; and the German language is given the widest scope as a European language. This, therefore, is the only intermediate school in Haifa.

The Technicum itself will immediately introduce Hebrew as the language of instruction in mathematics and physics. At the expiration of four years it will take further Hebraization under advisement. The basis of this decision is the American resolution by which the Technicum is to be completely Hebraized within seven years.

The Zionist Organization has three official representatives in the Kuratorium.

The conflict over the Technicum in Haifa is at an end, and the results give us good reason to rejoice.

But the task of building up, and assuring the existence of, the Hebrew school system that we founded in those critical times is still before us. The success we achieved has increased our responsibility in this regard a thousandfold. Before the whole Jewish world we have assumed the sacred duty of continuing the propaganda for the Hebrew school system, which has already been taken up and carried on everywhere with enthusiasm and understanding. The Jews of Palestine made sacrifices almost beyond their ability in contributing to the school fund. Nor were the Jews of Europe, America, and South Africa, to whom the Zionist Organization appealed, sparing with their aid.

The Hebrew school system in Palestine is still not on a secure financial basis. Every Jew should help in building up the future of the Jewish people by working incessantly and self-sacrificingly for the Hebrew school system in Palestine.

We have a sacred duty to fulfil.

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